







Rev. Wendell G. Phelps.

Albany.

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**VERBA VERBI.**  
**THE WORDS OF JESUS**

**Arranged in order of time :**  
**AS A DAILY COMPANION,**  
**EPITOME OF THE GOSPEL,**  
**AND TREASURY OF MENTAL PRAYER.**

**BY**  
**EDWARD CASWALL,**  
**PRIEST OF THE ORATORY OF ST. PHILIP NERI.**

**CREDO QUIDQUID DIXIT DEI FILIUS.**

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TO THE DEVOUT CHILDREN  
OF ST. PHILIP,  
THIS COMPENDIUM  
OF THE MOST SACRED WORDS  
OF ETERNAL LIFE  
IS DEDICATED,  
IN THE AFFECTIONATE HOPE THAT,  
THROUGH THE INTERCESSION OF OUR HOLY FATHER,  
IT MAY CONTRIBUTE TOWARDS FORMING IN THEM,  
BY DIVINE GRACE,  
THAT MIND  
WHICH WAS ALSO IN CHRIST JESUS  
OUR LORD.

"The words that I have spoken to you are spirit and life."—ST. JOHN vi. 64.

Vos ut doceret, induit  
Vocis sonos Verbum Patris ;  
Vestris adhuc in paginis  
Nobis loqui non desinit.

Wrapp'd in a voice of mortal mould,  
The Father's viewless Word,  
To you His truths eternal told ;  
And still, as we your page unfold,  
That selfsame voice is heard.

HYMN TO THE EVANGELISTS,  
*in the Monastic Breviary of Cluny.*



## PREFACE.

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THE collection of our dear Lord's most gracious and life-giving words here presented to the reader, does not make any pretension to originality; being little more than the *Verba a Christo prolata* of the *Scripturæ Sacræ Cursus Completus*, harmonised agreeably with the *Concordia Evangelica* in the same admirable Series. Its object cannot, perhaps, be better expressed than in the language of those to whom, as far as the Editor is aware, the first idea of it is due.

"In a former volume," remark the Editors of the *Cursus*, "we exhibited in one connection all those passages of the Old Testament which are quoted by our Lord Jesus Christ and His Apostles in the New; here, in a similar manner, we bring together, under one view, our Lord's own sacred oracles, as respectively recorded by His four Evangelists. The devout soul will thus be at liberty to contemplate in one context, without break or hindrance, those all-divine utterances, which, issuing from the lips of uncreated Wisdom, were committed to Holy Scripture, by in-

spiration of the eternal Paraclete, to the glory and praise of God, and for the constant instruction of mankind to the world's end. The mind of Christ will, as it were, be laid open before her; and as she gazes in loving admiration, at once her faith will be nourished and her gratitude inflamed. She will discern, at a glance, the prominent points of our Lord's teaching; and will readily distinguish between those truths which He desired to impress on the very centre of our souls, and those upon which He judged it expedient to maintain a mysterious reserve. She will share in the tears, and in the joy of her Redeemer, and will be admitted to the contemplation of their secret cause; she will note the objects of His praise, and of His censure; she will minutely recognise what it is that He commands, what it is that He forbids, what especial considerations He would have her to keep continually before her."

In presenting this little volume to the Catholic reader, in the spirit of the above remarks, as an aid to meditation, the Editor would not have it supposed that he looks upon it as adapted, in any way, to supersede the daily use of books expressly written to facilitate that excellent practice. Mental, like vocal prayer, may be used in two ways: on the one hand, as confined to fixed times; on the other, as occasional and ejaculatory. Over and above the regular morning meditation, there not seldom occur, through the course even of a busy day, brief intervals, in which the mind is free to pursue some

religious line of thought. In order, then, not to lose such precious opportunities, what more acceptable than to have at hand, within the compass of a small pocket volume, a repertory of eternal truths, each presenting salient points for thought, or unlocking some secret train of sanctifying associations? Such, among other works, is that universal favourite, *The Following of Christ*. But where is the volume that can for a moment compare, in depth, elevation, comprehensiveness, and suggestiveness, with the book, so to say, of Christ Himself, — with those divine sentences which, flowing immediately from His all-sacred Heart, are, as He Himself declares, *Spirit and Life*?

“*The Word of God*,” remarks the great M. Olier, “that is to say, that Word which God speaks within Himself, is incomprehensible; for God is eternally speaking all that He is, and all that He knows; and this is immense—illimitable. Nevertheless, in the Holy Scriptures there reach us some brief syllables of that which is ever being uttered within the infinite bosom of the Father; and by their aid we apprehend, although but inadequately, the thoughts of God. \* \* \* It is our Lord’s desire that we should receive Him, the Word made flesh, as our Teacher sent from the everlasting Father, who from all eternity has communicated to Him that which He in turn imparts to us in time. *Ipsium audite*. ‘Hear ye Him.’ Even still Jesus speaks to us: ‘All things whatsoever I have heard from my Father, I have

made known unto you.' As often as we read the New Testament, our Lord would have us to gather and treasure up for our guidance some sacred maxim from His own divine lips, that so we may live in the very depths of His soul a hidden, a spiritual, an interior life. This is what He desires to see in us. He must needs live and reign alone in our hearts, there to serve and glorify His Father. May it please His goodness and mercy to establish this His life within us ! *Solus regnet et vivat Jesus in nobis !*"

The admirable Da Ponte, in his introductory chapter on mental prayer, thus enlarges upon the manner in which we ought to meditate upon our Lord's own words: "The second form of praying is upon words, by taking for matter of meditation some psalm of David, or some sentence of our Saviour Christ, or some prayer or hymn of the Church, ruminating every word by itself, and drawing forth the spirit and affection that is in them. In another way are those words to be meditated which God speaks to man, than those which man speaks to God ; the former, as a man that hears God, who is his Master, Lawgiver, Counsellor, Protector, and Rewarder ; hearing Him with desire to learn what He teaches ; to execute what He commands ; to follow what He counsels ; to fear what He threatens ; to hope for what He promises ; and to love Him for what He says : the latter, with that spirit with which they were spoken by him who first uttered them. \* \* \* \* This second form of prayer is most proper for those

that walk in the illuminative way, pursuing the knowledge and understanding of the truths of faith, thereby to increase in spirit; and we shall explain the practice of it in the second and third part, meditating in this way on the Salutation of the Angel, on the Canticle of the Blessed Virgin, on the Our Father, and upon certain sentences and prayers of our Lord Jesus Christ; upon whose words we will always meditate with more attention, because, as the Spouse said, 'His lips are as lilies dropping choice myrrh,' that is, they teach most excellent virtue, the first and most surpassing of all other: and as St. Peter said, His 'words are the words of eternal life;' and our Lord Himself says that His 'words are spirit and life.' And, therefore, whosoever meditates them as is fitting, shall draw forth from them abundance of spirit, and most pure life of grace, by which he may be made worthy of life everlasting."

Some may feel that a didactic arrangement of our Lord's words would have rendered this little book more serviceable to them; but to this its very materials presented an insuperable obstacle. God, as the philosophers say, exists under no genus; and so, too, it may be said of the thoughts and of the words of God. The profundity of their meaning rejects all adequate category. Classification suits not with the infinite. At any rate, if the greater number of our Lord's sentences admit of being systematised, yet so to deal with the whole body of them seemed impossible, without reducing at least a portion to intel-

lectual limitations unworthy of their divine immensity. "Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly. He is higher than Heaven ; and what wilt thou do ? He is deeper than hell ; and what wilt thou know ? The measure of Him is longer than the earth, and broader than the sea." On the other hand, there is this advantage in the historical order, that it not only serves to reveal the interior mind of our Lord more naturally and progressively, but also, to those who are familiar with the circumstances under which each memorable word was uttered (and for such principally is this little book intended), it exhibits to a great extent an epitome of His divine exterior life,—that sacred exemplar, the vivid impression of which cannot be too often renewed within us.

In conclusion, the Editor is not without a hope that the very novelty of aspect under which the present compilation exhibits our dear Saviour's words, will tend to invest those sacred words themselves with an additional significance in the hearts and minds even of those to whom the New Testament is a daily and familiar resource. It may happen that the devout peruser of this little volume will be even surprised with himself here and there to find in what prominent relief it brings out certain portions of our Lord's teaching ; as, for instance, the singular and solemn contrast between the words which our blessed Lord spoke while yet in the flesh, and those which issued from His sacred lips after His resurrection ;

or, again, between these latter and His language in the Apocalypse; so, too, in a remarkable degree, as regards all His solemn dicta concerning the Holy See, from the first call and naming of St. Peter down to the night when, appearing to St. Paul in prison, he pronounced those most suggestive words: "As thou hast testified of Me at Jerusalem, so must thou bear witness also at Rome."

By way of termination to these remarks, the following observations upon the peculiar style and character of our Lord's language, by one especially dear to the children of St. Philip, will not be deemed out of place: "If there be a portion of Revelation," writes Father Newman, "sacred beyond other portions, distinct and remote in its nature from the rest, it must be the words and the works of the eternal Son Incarnate. He is the one Prophet of the Church, as he is our one Priest and King. Consider the peculiar character of our Lord's recorded words when on earth; they will be found to come even professedly as the declarations of a Lawgiver. In the Old Testament, Almighty God first of all spoke the Ten Commandments from Mount Sinai, and afterwards wrote them. So our Lord first spoke His own Gospel, both of promise and of precept, on the mount; and His Evangelists have recorded it. Further, when He delivered it, He spoke by way of parallel to the Ten Commandments; and His style, moreover, corresponds to the authority which He assumes. It is of that solemn, measured, and severe character,

which bears on the face of it tokens of belonging to One who spake as no other man could speak. The beatitudes with which the sermon opens are instances of this incommunicable style, which befitted, as far as human words could befit, God Incarnate. Nor is this style peculiar to the Sermon on the Mount. All through the Gospels it is discernible, distinct from any other part of Scripture, showing itself in solemn declarations, canons, sentences, or sayings, such as legislators propound, and scribes and lawyers comment on. Surely every thing our Lord did and said is characterised by mingled simplicity and mystery; His emblematical actions, His typical miracles, His parables, His replies, His censures,—all are evidences of a legislature in germ afterwards to be developed, a code of divine truths which was ever to be before men's eyes. And thus the Fathers speak of his teaching: 'His sayings,' observes St. Justin, 'were short and concise, for He was no rhetorician; but His word was the power of God.' And St. Basil in like manner: 'Every deed, and every word of our Saviour Jesus Christ, is a canon of piety and virtue. When, then, thou hearest word or deed of His, do not hear it as by the way, or after a simple and carnal manner; but enter into the depths of His contemplations, and become a communicant in truths mystically imparted to thee.'"

May that Immaculate Lady, who merited to conceive the Eternal Word in her virginal womb, pray for those who shall use this little Compendium, and they



in turn for its Editor, that the words of Jesus may daily sink deeper and deeper into the hearts of all, and bear fruit unto life eternal, through the grace of the blessed Paraclete, to whom with the Father, and the Son, be glory for ever. Amen.

ORATORY, BIRMINGHAM,  
*Feast of the Sacred Heart, 1855.*

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*N.B. The Text and Doctrinal Notes are those of the Douay Testament.*

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A

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TO THE  
LIFE OF OUR BLESSED LORD.

*(From the Douay Testament.)*

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A.D.

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# VERBA VERBI.

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## THE WORDS OF JESUS.

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How is it that you sought me? did you not know, that I must be about my Father's business?

SUFFER it to be so now: for so it becometh us to fulfil all justice.

It is written, "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." . . . It is written again, "Thou shalt not tempt the Lord thy God." . . . Begone, Satan; for it is written, "The Lord thy God shalt thou adore, and him only shalt thou serve."

WHAT seek you? . . . Come and see.

THOU art Simon the son of Jona: Thou shalt be called Cephas, which is interpreted Peter.

B

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**FOLLOW** me.

**BEHOLD** an Israelite indeed, in whom there is no guile. . . . Before that Philip called thee, when thou wast under the fig-tree, I saw thee. . . . Because I said unto thee, I saw thee under the fig-tree, thou believest : greater things than these shalt thou see. Amen, amen, I say to you, you shall see the heaven opened, and the Angels of God ascending and descending upon the Son of man.

**WOMAN**, what is it to me and to thee ?<sup>1</sup> my hour is not yet come. . . . Fill the water-pots with water. . . . Draw out now, and carry to the chief steward of the feast.

**TAKE** these things hence, and make not the house of my Father a house of traffic. . . . Destroy this temple, and in three days I will raise it up.

**AMEN**, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God. . . . Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.<sup>2</sup> That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. Wonder not that I said to thee, you must be born again. The Spirit breatheth where he will ; and thou hearest

## CHRIST'S DISCOURSE WITH NICODEMUS.

his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit. . . . Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: that whosoever believeth in him may not perish, but may have life everlasting. For God so loved the world, as to give his only-begotten Son; that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him. He that believeth in him is not judged.<sup>3</sup> But he that doth not believe is already judged: because he believeth not in the name of the only-begotten Son of God. And this is the judgment:<sup>4</sup> because the light is come into the world, and men loved darkness rather than the light: for their works were

## DISCOURSE WITH THE SAMARITAN WOMAN.

evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doth truth,<sup>s</sup> cometh to the light that his works may be made manifest, because they are done in God.

GIVE me to drink. . . . If thou didst know the gift of God, and who he is that saith to thee, Give me to drink, thou perhaps wouldst have asked of him, and he would have given thee living water. . . . Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever: But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting. . . . Go, call thy husband, and come hither. . . . Thou hast said well, I have no husband: for thou hast had five husbands: and he whom thou now hast is not thy husband. This thou hast said truly. . . . Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. You adore that which you know not: we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For



MEAT OF JESUS—THE SPIRITUAL HARVEST—JESUS PREACHES  
PENANCE—THE RULER'S SON.

the Father also seeketh such to adore him. God is a spirit; and they that adore him, must adore him in spirit and in truth. . . . I am he, who am speaking with thee.

I HAVE meat to eat, which you know not. . . . My meat is to do the will of him that sent me, that I may perfect his work.

Do not you say, There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true: That it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.

THE time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel. —Do penance, for the kingdom of heaven is at hand.

UNLESS you see signs and wonders, you believe not. . . . Go thy way; thy son liveth.

VOCATION OF PETER—THE UNCLEAN SPIRIT—CHRIST'S MISSION  
—THE SCRIBE—EARTHLY AFFECTIONS—THE STORM—LEGION.

LAUNCH out into the deep, and let down your nets for a draught. . . . Fear not: from henceforth thou shalt catch men.—Come after me, and I will make you to become fishers of men.

HOLD thy peace, and go out of him.

To other cities also I must preach the kingdom of God: for therefore am I sent.—Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come.

THE foxes have holes, and the birds of the air nests; but the son of man hath not where to lay his head.

FOLLOW me.—Follow me, and let the dead bury their dead.—Let the dead bury their dead: but go thou, and preach the kingdom of God. . . . No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

LET us go over to the other side of the lake. . . . Where is your faith? . . . Why are you fearful, O ye of little faith? . . . Peace, be still. . . . Why are you fearful? have you not faith yet?

Go out of the man, thou unclean spirit. . . . What is thy name? . . . Go into thy house to thy

THE PARALYTIC HEALED—VOCATION OF MATTHEW—LOVE OF  
JESUS FOR SINNERS—FASTING.

friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

BE of good heart, son, thy sins are forgiven thee. . . . Why do you think evil in your hearts? Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk? But that you may know that the Son of man hath power on earth to forgive sins, I say to thee: Arise, take up thy bed, and go into thy house.

FOLLOW me.

THEY that are in health need not a physician, but they that are ill. Go then and learn what this meaneth: "I will have mercy and not sacrifice." For I am not come to call the just, but sinners.

CAN you make the children of the bridegroom fast, whilst the bridegroom is with them?—As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days. No man seweth a piece of raw cloth to an old garment; otherwise the new piecing taketh away from the old, and there is made a greater rent. And no man

THE ISSUE HEALED—THE DAUGHTER OF JAIRUS—THE TWO  
BLIND MEN—PROBATICA.

putteth new wine into old bottles; otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles. And no man drinking old, hath presently a mind to new; for he saith, The old is better.

Who hath touched my garments? . . . Be of good heart, daughter, thy faith hath made thee whole.—Go in peace, and be thou whole of thy disease.

FEAR not; believe only, and she shall be safe. . . . Weep not; the maid is not dead, but sleepeth. . . . Talitha cumi; damsel (I say to thee), arise.

Do you believe that I can do this unto you? . . . According to your faith, be it done unto you. . . . See that no man know this.

WILT thou be made whole? . . . Arise, take up thy bed, and walk. . . . Behold, thou art made whole: sin no more, lest some worse thing happen to thee.

My Father worketh until now; and I work. . . . Amen, amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the

## DISCOURSE OF JESUS CONCERNING HIS FATHER.

Son also doth in like manner. For the Father loveth the Son, and showeth him all things which himself doth: and greater works than these will he show him, that you may wonder. For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will. For neither doth the Father judge any man, but hath given all judgment to the Son. That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father, who hath sent him. Amen, amen, I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life. Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself: and he hath given him power to do judgment because he is the son of man. Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resur-

THE TESTIMONY OF JOHN, OF THE FATHER, OF HIS OWN  
WORKS, OF THE SCRIPTURES, TO JESUS.

rection of judgment.<sup>6</sup> I cannot of myself do any thing. As I hear, so I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. You sent to John, and he gave testimony to the truth. But I receive not testimony from man: but I say these things, that you may be saved. He was a burning and a shining light; and you were willing for a time to rejoice in his light. But I have a greater testimony than that of John: for the works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me. And the Father himself who hath sent me, hath given testimony of me: neither have you heard his voice at any time, nor seen his shape. And you have not his word abiding in you: for whom he hath sent, him you believe not. Search the Scriptures,<sup>7</sup> for you think in them to have life everlasting; and the same are they that give testimony of me. And you will not come to me that you may have life. I receive not glory from men. But I know you, that you have not the love of

## THE DISCIPLES PLUCK THE EARS OF CORN ON THE SABBATH.

God in you. I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe me also; for he wrote of me. But if you do not believe his writings, how will you believe my words?

HAVE you never read what David did when he had need, and was hungry himself, and they that were with him? How he went into the house of God, under Abiathar the high-priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him? Or have ye not read in the law, that on the sabbath-days the priests in the temple break the sabbath, and are without blame? But I tell you, that there is here a greater than the temple. And if you knew what this meaneth: "I will have mercy, and not sacrifice;" you would never have condemned the innocent. . . . The sabbath was made for man, and not man for the sabbath.

CURE ON THE SABBATH OF THE MAN WITH A WITHERED HAND  
—THE EIGHT BEATITUDES.

Therefore the son of man is Lord of the sabbath also.

ARISE, and stand forth in the midst. . . . I ask you, if it be lawful on the sabbath-days to do good, or to do evil; to save life, or to destroy?—What man shall there be among you that hath one sheep: and if the same fall into a pit on the sabbath-day, will he not take hold on it, and lift it up? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-days. . . . Stretch forth thy hand.

BLESSED are the poor in spirit :<sup>s</sup> for theirs is the kingdom of heaven. Blessed are the meek : for they shall possess the land. Blessed are they that mourn : for they shall be comforted. Blessed are they that hunger and thirst after justice : for they shall have their fill. Blessed are the merciful : for they shall obtain mercy. Blessed are the clean of heart : for they shall see God. Blessed are the peace-makers : for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake : for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake : Be



## SERMON UPON THE MOUNT.

glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you. You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.<sup>9</sup> For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou

## SERMON UPON THE MOUNT.

shalt not kill. And whosoever shall kill shall be in danger of the judgment.<sup>10</sup> But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca,<sup>11</sup> shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee: leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming, thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing. You have heard that it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye scandalise thee,<sup>12</sup> pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into

## SERMON UPON THE MOUNT.

hell. And if thy right hand scandalise thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell. And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce. But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery. Again, you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. But I say to you, not to swear at all,<sup>13</sup> neither by heaven, for it is the throne of God: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea; no, no: and that which is over and above these, is of evil. You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say to you, not to resist evil:<sup>14</sup> but if one strike thee on thy right cheek, turn to him also the other: and if a man will contend with thee in judgment, and take away thy coat, let go thy

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cloak also unto him. And whosoever will force thee one mile, go with him other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away. You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

TAKE heed that you do not your justice<sup>15</sup> before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost

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alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret will repay thee. And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men. Amen I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee. And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him. Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread.<sup>6</sup> And forgive us our debts, as we also forgive our debtors. And lead us not into temptation.<sup>17</sup> But deliver us from evil. Amen. For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men; neither will your Father forgive

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you your offences. And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also. The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. But if thy eye be evil, thy whole body shall be darksome. If then the light that is in thee be darkness; the darkness itself how great shall it be. No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. Is

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not the life more than the meat; and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith! Be not solicitous therefore, saying. What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

**JUDGE** not, that ye may not be judged. For

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with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you. Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven give good things to them that ask him! All things therefore whatsoever you would that men should do to you, do you also to



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them. For this is the law and the prophets. Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it! Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

## SERMON OF JESUS TO HIS DISCIPLES.

Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock; and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

BLESSED are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the son of man's sake. Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets. But wo to you that are rich: for you have your consolation. Wo to you that are filled: for you shall hunger. Wo to you that now laugh: for you shall mourn and weep. Wo to you when men shall bless you: for accord-

## SERMON OF JESUS TO HIS DISCIPLES.

ing to these things did their fathers to the false prophets. But I say to you that hear: Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that calumniate you. And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods, ask them not again. And as you would that men should do to you, do you also to them in like manner. And if you love them that love you, what thanks are to you? for sinners also love those that love them. And if you do good to them who do good for you, what thanks are to you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much. But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you

## SERMON OF JESUS TO HIS DISCIPLES.

shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye. For there is no good tree that bringeth forth evil fruit; nor an evil tree that bringeth forth good fruit. For every tree is known by its fruit. For men do not gather figs from thorns: nor from a bramble bush do they gather the grape. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

MEMORABLE SAYING OF JESUS—CURE OF THE LEPER—OF THE  
CENTURION'S SERVANT.

And why call you me, Lord, Lord ; and do not the things which I say? Every one that cometh to me, and heareth my words, and doth them, I will show you to whom he is like. He is like to a man building a house, who digged deep, and laid the foundation upon a rock: and when a flood came, the stream beat vehemently upon that house, and it could not shake it: for it was founded on a rock. But he that heareth, and doth not, is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

It is a more blessed thing to give rather than to receive.

I WILL. Be thou made clean. . . . See thou tell no one; but go, show thyself to the high-priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.

I WILL come and heal him. . . . Amen I say to you, I have not found so great faith, not even in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be

THE WIDOW'S SON RAISED TO LIFE—JOHN THE BAPTIST IN PRISON—CHRIST'S TESTIMONY OF JOHN.

cast out into the exterior darkness: there shall be weeping and gnashing of teeth. . . . Go, and as thou hast believed, so be it done to thee.

WEEP not. . . . Young man, I say to thee, Arise.

Go and relate to John what you have heard and seen: The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached: and blessed is he whosoever shall not be scandalised in me.<sup>18</sup>

WHAT went ye out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately, are in the houses of kings. But what went you out to see? a prophet? Yea, I say to you, and more than a prophet: For this is he of whom it is written: "Behold I send my Angel, before thy face, who shall prepare thy way before thee." Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven<sup>19</sup> suffereth violence, and the violent bear it away. For all the prophets

PERVERSENESS OF THE JEWS—CHRIST UPBRAIDS THE CITIES  
WHICH HAD SEEN HIS MIRACLES.

and the law prophesied until John: And if you will receive it, he is Elias that is to come.<sup>20</sup> He that hath ears to hear, let him hear.

WHEREUNTO then shall I liken the men of this generation? and to what are they like? They are like to children sitting in the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept. For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil. The son of man is come eating and drinking; and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. And wisdom is justified by all her children.

Wo to thee, Corozain; wo to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps

THE WOMAN THAT WAS A SINNER—CHRIST ACCUSED OF  
CASTING OUT DEVILS BY BEELZEBUB.

it had remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

SIMON, I have somewhat to say to thee. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? . . . Thou hast judged rightly. . . . Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee: Many things are forgiven her, because she hath loved much.<sup>21</sup> But to whom less is forgiven, he loveth less. . . . Thy sins are forgiven thee. . . . Thy faith hath made thee safe; go in peace.

EVERY kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself: how then



## BLASPHEMY AGAINST THE HOLY GHOST.

shall his kingdom stand? Because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub; by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him; he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me, is against me; and he that gathereth not with me, scattereth. Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme: but the blasphemy of the Spirit<sup>22</sup> shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.<sup>23</sup> Either make the tree good, and its fruit good; or make the tree evil, and its fruit evil. For by the fruit the tree is known. O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the

## THE SIGN OF JONAS—INTERIOR LIGHT AND DARKNESS.

heart the mouth speaketh. A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. But I say unto you, that every idle word<sup>24</sup> that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified; and by thy words thou shalt be condemned.

AN evil and adulterous generation seeketh a sign;<sup>25</sup> and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.<sup>26</sup> The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here.

No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the

RETURN OF THE UNCLEAN SPIRIT—OBEDIENCE—CHRIST'S  
MOTHER AND BRETHREN—PARABLE OF THE SOWER.

light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome. Take heed, therefore, that the light which is in thee, be not darkness. If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome; and as a bright lamp, shall enlighten thee.

WHEN an unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

YEA rather, blessed are they who hear the word of God, and keep it.

WHO is my mother,<sup>27</sup> and who are my brethren? . . . Behold my mother and my brethren. For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

HEAR ye: Behold, the sower went out to sow

## OUR LORD'S REASON FOR SPEAKING IN PARABLES.

his seed. And as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth. And when the sun was risen, it was scorched; and because it had no root, it withered away. And some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit. And some fell upon good ground; and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred. . . . He that hath ears to hear, let him hear.

To you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.—To them that are without, all things are done in parables. That seeing they may see<sup>28</sup> and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them.—Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand. And the prophesy of Isaias is fulfilled in them, who saith: "By hearing you shall hear, and shall not understand: and seeing

## PARABLE OF THE SOWER EXPLAINED.

you shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing; and their eyes they have shut, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them." But blessed are your eyes, because they see, and your ears, because they hear. For, amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

ARE you ignorant of this parable? and how shall you know all parables?—Hear you therefore the parable of the sower.—He that soweth, soweth the word.—When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart; this is he that received the seed by the way side. And he that received the seed upon stony ground: this is he that heareth the word, and immediately receiveth it with joy. Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is

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HIDDEN THINGS SHALL ALL BE MANIFESTED—OBEDIENCE TO  
GRACE MERITS MORE GRACE.

presently scandalised. And he that received the seed among thorns, is he that heareth the word; and the care of this world and the deceitfulness of riches,—and the lusts after other things,—with the cares and riches and pleasures of this life,—entering in, choke the word, and it is made fruitless. But that on the good ground, are they who, in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.—This is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty.

DOTH a candle come in to be put under a bushel, or under a bed, and not to be set on a candlestick? For there is not any thing secret, that shall not be made manifest; nor hidden, that shall not be known and come abroad.

If any man have ears to hear, let him hear. Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you. For whosoever hath, to him shall be given; and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

## PARABLE OF THE COCKLE—ITS INTERPRETATION.

THE kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good-man of the house coming, said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No; lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn; but the wheat gather ye into my barn.

HE that soweth the good seed, is the Son of man. And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one. And the enemy that sowed them is the devil. But the harvest is the end of the world. And the reapers are the Angels. Even as cockle therefore is

## PARABLE OF THE SEED—OF THE MUSTARD-GRAIN.

gathered up, and burnt with fire; so shall it be at the end of the world. The Son of man shall send his Angels, and they shall gather out of his kingdom all scandals, and them that work iniquity. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

So is the kingdom of God, as if a man should cast seed into the earth. And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

To what shall we liken the kingdom of God? or to what parable shall we compare it? It is like to a grain of mustard-seed, which a man took and cast into his garden, which when it is sown in the earth is less than all the seeds that are in the earth: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.



PARABLE OF THE LEAVEN—OF THE TREASURE—OF THE PEARL  
—OF THE NET—THINGS NEW AND OLD.

WHEREUNTO shall I esteem the kingdom of God to be like? It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

THE kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

AGAIN, the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

AGAIN, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The Angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

HAVE ye understood all these things? . . . Therefore every scribe instructed in the kingdom of

JESUS IN THE SYNAGOGUE AT NAZARETH—A PROPHET WITHOUT HONOUR IN HIS OWN COUNTRY—ELIAS—ELISEUS.

heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

“THE spirit of the Lord is upon me; wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart. To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.” . . . This day is fulfilled this scripture in your ears.

DOUBTLESS you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country.—Amen I say to you: A prophet is not without honour, but in his own country, and in his own house, and among his own kindred.

IN truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet:

JESUS SENDS FORTH THE TWELVE APOSTLES—HIS CHARGE TO THEM.

and none of them was cleansed but Naaman the Syrian.

THE harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he send forth labourers into his harvest.

Go ye not into the way of the gentiles, and into the city of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses: Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words; going forth out of that house or city, shake off the dust from your feet, for a testimony

## CHRIST'S CHARGE TO THE TWELVE APOSTLES.

to them. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the gentiles: but when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death. And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant

## CHRIST'S CHARGE TO THE TWELVE APOSTLES.

as his lord. If they have called the good-man of the house Beelzebub, how much more them of his household? Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell. Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered: Fear not therefore: better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven. Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.<sup>29</sup> And a man's enemies shall be they of his own household. He that loveth father or

MIRACLE OF THE FIVE LOAVES AND TWO FISHES—PETER  
WALKING ON THE WAVES—THE BREAD OF GOD.

mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of those little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

COME apart into a desert place, and rest a little. . . . They have no need to go: give you them to eat. . . . Whence shall we buy bread, that these may eat? . . . How many loaves have you? go and see. . . . Bring them hither to me. . . . Make them sit down by fifties in a company. . . . Gather up the fragments that remain, lest they be lost.

BE of good heart: it is I; fear ye not. . . . Come. . . . O thou of little faith, why didst thou doubt?

AMEN, amen, I say to you, you seek me, not

## MYSTERY OF THE MOST HOLY EUCHARIST.

because you have seen miracles, but because you did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God the Father sealed. . . . This is the work of God, that you believe in him whom he hath sent. . . . Amen, amen, I say to you ; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world. . . . I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me shall never thirst. But I said unto you, that you also have seen me, and you believe not. All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will, but the will of him that sent me. Now this is the will of the Father who sent me: that of all that he hath given me, I should lose nothing; but should raise it up again in the last day. And this is the will of my Father that sent me: that every one who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up in the

## MYSTERY OF THE MOST HOLY EUCHARIST.

last day. . . . Murmur not among yourselves. No man can come to me, except the Father, who hath sent me, draw him;<sup>30</sup> and I will raise him up in the last day. It is written in the prophets: "And they shall all be taught of God." Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father; but he who is of God, he hath seen the Father. Amen, amen, I say unto you: He that believeth in me, hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven: that if any man eat of it he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world. . . . Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.<sup>31</sup> He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I



## JUDAS—PHARISAICAL TRADITIONS IN OPPOSITION TO GOD'S LAW.

live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live for ever. . . . Doth this scandalise you? If then you shall see the Son of man ascend up where he was before?<sup>32</sup> It is the spirit that quickeneth: the flesh profiteth nothing.<sup>33</sup> The words that I have spoken to you are spirit and life. But there are some of you that believe not. Therefore did I say to you, that no man can come to me, unless it be given him by my Father.

WILL you also go away? . . . Have not I chosen you twelve; and one of you is a devil?

HYPOCRITES, well hath Isaias prophesied of you, saying: "This people honoureth me with their lips; but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men."<sup>34</sup> For leaving the commandment of God, you hold the tradition of men, the washings of pots and of cups: and many other things you do like to these. Well do you make void the commandment of God, that you may keep your own tradition. For Moses said:

NO DEFILEMENT FROM WITHOUT—BLINDNESS OF THE SCRIBES  
AND PHARISEES—THE HEART THE SOURCE OF SIN.

“Honour thy father and thy mother;” and “He that shall curse father or mother, dying let him die.” But you say: If a man shall say to his father or mother, Corban<sup>35</sup> (which is a gift), whatsoever is from me shall profit thee. And farther you suffer him not to do any thing for his father or mother. Making void the word of God by your own tradition, which you have given forth. And many other such-like things you do.

HEAR me, ye all, and understand. There is nothing<sup>36</sup> from without a man that, entering into him, can defile him. But the things which come from a man, those are they that defile a man. If any man have ears to hear, let him hear.

EVERY plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.

ARE you also yet without understanding? Do you not understand, that every thing from without, entering into a man, cannot defile him: because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats? But the things which proceed out of

THE WOMAN OF CANAAN—CURE OF THE DEAF AND DUMB MAN  
—MIRACLE OF THE SEVEN LOAVES.

the mouth, come forth from the heart, and those things defile a man. For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts,—false testimonies,—covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile a man. But to eat with unwashed hands doth not defile a man.

I WAS not sent but to the sheep that are lost of the house of Israel. . . . Suffer first the children to be filled: for it is not good to take the bread of the children and cast it to the dogs. . . . O woman, great is thy faith; be it done to thee as thou wilt. . . . For this saying go thy way; the devil is gone out of thy daughter.

EPHPHETA, Be thou opened.

I HAVE compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off. . . . How many loaves have you?

WHEN you see a cloud rising from the west,

SIGNS OF THE TIMES—JONAS—LEAVEN OF THE PHARISEES  
AND SADDUCEES.

presently you say: A shower is coming: and so it happeneth. And when ye see the south wind blow, you say: There will be heat: and it cometh to pass.—When it is evening, you say, It will be fair weather, for the sky is red. And in the morning: To-day there will be a storm, for the sky is red and lowering.—You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time? —You know how to discern the face of the sky: and can you not know the signs of the times? And why even of yourselves, do you not judge that which is just?

WHY doth this generation ask a sign? Amen I say to you, If a sign shall be given to this generation.—A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet.

TAKE heed, and beware of the leaven of the Pharisees and Sadducees, and of the leaven of Herod. . . . Why do you think within yourselves, O ye of little faith, for that you have no bread? Do you not yet know nor understand? have you still your heart blinded? Having eyes, see you not? and having ears, hear you not? neither do

BLIND MAN OF BETHSAIDA—CONFESSION OF ST. PETER—HIS  
SUPREMACY—JESUS PROPHECIES HIS DEATH AND RESURRECTION.

you remember?—Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? Nor the seven loaves among four thousand men, and how many baskets you took up? Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees.

Go into the house, and if thou enter into the town, tell nobody.

WHOM do men say that the Son of man is? . . . But whom do you say that I am? . . . Blessed art thou, Simon Bar-jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

AND I say to thee: That thou art Peter;<sup>37</sup> and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth,<sup>38</sup> it shall be loosed also in heaven.

THE Son of man must suffer many things, and

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WE MUST TAKE UP THE CROSS DAILY—THE TRANSFIGURATION  
—ELIAS.

be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again. . . . Go behind me, Satan; thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

IF any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake and the gospel, shall save it. For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul? For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when he shall come in his majesty, and that of his Father, and of the holy angels.

AMEN I say to you, that there are some of them that stand here, who shall not taste death till they see the kingdom of God coming in power—till they see the Son of man coming in his kingdom. . . . Arise, and fear not. . . . Tell the vision to no man, till the Son of man be risen from the dead.

ELIAS indeed shall come, and restore all things; but I say to you, that Elias is already come, and they knew him not, but have done unto him what-

THE DEAF AND DUMB SPIRIT CAST OUT—THE SON OF MAN TO  
BE DELIVERED UP—JESUS PAYS TRIBUTE.

soever they had a mind. So also the Son of man shall suffer from them.

WHAT do you question about among you? . . . O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. . . . How long time is it since this hath happened unto him? . . . If thou canst believe, all things are possible to him that believeth. . . . Deaf and dumb spirit, I command thee, go out of him. . . . Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard-seed,<sup>39</sup> you shall say to this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you. —If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you.—But this kind is not cast out but by prayer and fasting.

LAY up in your hearts these words, for it shall come to pass, that the Son of man shall be delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day.

WHAT is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or

THE APOSTLES ENJOINED HUMILITY—WE MUST BECOME AS LITTLE CHILDREN—HE THAT IS NOT AGAINST US IS WITH US.

custom? of their own children, or of strangers? . . . Then the children are free. But that we may not scandalise them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

WHAT did you treat of in the way? . . . If any man desire to be first, he shall be the last of all, and the minister of all.

AMEN I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.—Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.—Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me.—For he that is the lesser among you all, he is the greater.

Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me. For he that is not against you, is for you. For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: Amen I say to you, he shall not lose his



## SCANDALS TO BE AVOIDED.

reward. But he that shall scandalise<sup>40</sup> one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Wo to the world because of scandals. For it must needs be that scandals come:<sup>41</sup> but nevertheless wo to that man by whom the scandal cometh. And if thy hand scandalise thee,<sup>42</sup> cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into unquenchable fire: where their worm dieth not, and the fire is not extinguished. And if thy foot scandalise thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire: where their worm dieth not, and the fire is not extinguished. And if thy eye scandalise thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire: where their worm dieth not, and the fire is not extinguished. For every one shall be salted with fire: and every victim shall be salted with salt. Salt is good. But if the salt become unsavoury: wherewith will you season it? Have salt in you, and have peace among you.

ANGEL GUARDIANS—PARABLE OF THE LOST SHEEP—FORGIVENESS OF INJURIES—APPEAL TO THE CHURCH.

SEE that you despise not one of these little ones: for I say to you, that their Angels in heaven always see the face of my Father who is in heaven. For the Son of man is come to save that which was lost.

WHAT think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

TAKE heed to yourselves. If thy brother sin against thee, reprove him; and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent: forgive him.

BUT if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not

AUTHORITY OF THE CHURCH—POWER OF HER PRAYERS—  
PARABLE OF THE WICKED SERVANT.

hear them: tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican.

AMEN I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.

AGAIN I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them.<sup>43</sup>

I SAY not to thee, till seven times; but till seventy times seven times. Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will

WE ARE, AT BEST, UNPROFITABLE SERVANTS.

pay thee all. And the lord of that servant being moved with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

BUT which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field: Immediately go, sit down to meat? and will not rather say to him: Make ready my

THE FEAST OF TABERNACLES—CLEANSING OF THE TEN LEPERS  
—JESUS TEACHES IN THE TEMPLE.

supper, and gird thyself, and serve me, whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants;<sup>41</sup> we have done that which we ought not to do.

My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil. Go you up to this festival day, but I go not up to this festival day: because my time is not accomplished.

Go, show yourselves to the priests. . . . Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. . . . Arise, go thy way; for thy faith hath made thee whole.

My doctrine is not mine, but his that sent me. If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the

## THE WOMAN TAKEN IN ADULTERY.

glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law? and yet none of you keepeth the law. Why seek you to kill me? . . . One work I have done; and you all wonder. Therefore Moses gave you circumcision, (not because it is of Moses, but of the fathers;) and on the sabbath-day you circumcise a man. If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath-day? Judge not according to the appearance, but judge just judgment. . . . You both know me, and you know whence I am: and I am not come of myself; but he that sent me is true, whom you know not. I know him, because I am from him, and he hath sent me. . . . Yet a little while I am with you: and then I go to him that sent me. You shall seek me, and shall not find me: and where I am, thither you cannot come. . . . If any man thirst, let him come to me, and drink. He that believeth in me, as the scripture saith, "Out of his belly shall flow rivers of living water."

HE that is without sin among you, let him first cast a stone at her. . . . Woman, where are they

## JESUS AGAIN TEACHES IN THE TEMPLE.

that accused thee? Hath no man condemned thee? . . . Neither will I condemn thee. Go, and now sin no more.

I AM the light of the world. He that followeth me, walketh not in darkness, but shall have the light of life. . . . Although I give testimony of myself, my testimony is true: for I know whence I came, and whither I go: but you know not whence I come, or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, my judgment is true: because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself: and the Father that sent me giveth testimony of me. . . . Neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also. . . . I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. . . . You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. . . . The beginning, who also speak unto you. Many things I have to speak

## JESUS IN THE TEMPLE.

and to judge of you. But he that sent me is true: and the things I have heard of him, these same I speak in the world. . . . When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak; and he that sent me is with me, and he hath not left me alone: for I do always the things that please him. . . . If you continue in my word, you shall be my disciples indeed. And you shall know the truth, and the truth shall make you free. . . . Amen, amen, I say unto you: that whosoever committeth sin, is the servant of sin. Now the servant abideth not in the house for ever; but the son abideth for ever. If therefore the son shall make you free, you shall be free indeed. I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you do the things that you have seen with your father. . . . If you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not. You do the works of your father. . . . If God were your father, you would indeed



## JESUS IN THE TEMPLE.

love me. For from God I proceeded, and came; for I came not of myself, but he sent me. Why do you not know my speech? because you cannot hear my word. You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. But if I say the truth, you believe me not. Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not because you are not of God. . . . I have not a devil: but I honour my Father, and you have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: if any man keep my word, he shall not see death for ever. . . . If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham, your father, rejoiced that he might see my day: he saw

## THE MAN BORN BLIND RECEIVES SIGHT—JESUS THE DOOR.

it, and was glad. . . . Amen, amen, I say to you, before Abraham was made I am.

NEITHER hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. . . . Go, wash in the pool of Siloe, which is interpreted, Sent. . . . Dost thou believe in the Son of God? . . . Thou hast both seen him; and it is he that talketh with thee. . . . For judgment I am come into this world;<sup>45</sup> that they who see not, may see; and they who see, may become blind. . . . If you were blind,<sup>46</sup> you should not have sin: but now you say: we see, your sin remaineth.

AMEN, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because

## JESUS THE GOOD SHEPHERD.

they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. . . . Amen, amen, I say to you: I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly. I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep. And the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. Therefore doth the Father love me; because I lay down my life, that I may take it

JESUS SENDS FORTH THE SEVENTY-TWO DISCIPLES—HIS  
CHARGE TO THEM.

again. No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father.

THE harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest.

Go: behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you. But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand. I say

THEIR RETURN—MYSTERIES HIDDEN FROM THE WISE—THE  
DAYS OF THE SON OF MAN.

to you, it shall be more tolerable at that day for Sodom, than for that city.... He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

I SAW Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

I CONFESS to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath it seemed good in thy sight. All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

BLESSED are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you

## THE YOKE OF JESUS—PARABLE OF THE GOOD SAMARITAN.

see, and have not seen them; and to hear the things that you hear, and have not heard them.

COME to me, all you that labour and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. For my yoke is sweet, and my burden light.

WHAT is written in the law? how readest thou? . . . Thou hast answered right: this do, and thou shalt live. . . . A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead. And it chanced, that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt

THE BEST PART—THE LORD'S PRAYER, FROM ST. LUKE—  
PERSEVERANCE IN PRAYER.

spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among the robbers? . . . Go, and do thou in like manner.

MARTHA, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

WHEN you pray, say: Father, hallowed be thy name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

WHICH of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him. And he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise, and give him as many as he needeth. And I say to you, Ask,

## CONDEMNATION OF THE SCRIBES AND PHARISEES.

and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you, if he ask of his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

BUT wo to you, Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men; for you yourselves do not enter in, and those that are going in, you suffer not to enter. Wo to you, Scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment. Wo to you, Scribes and Pharisees, hypocrites: because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves. Wo to you, blind guides, that say, whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of



## CONDEMNATION OF THE SCRIBES AND PHARISEES.

the temple, is a debtor. Ye foolish and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, is a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it: and whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it: and he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. Wo to you, Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law; judgment, and mercy, and faith. These things you ought to have done, and not leave those undone. Blind guides, who strain out a gnat and swallow a camel. Wo to you, Scribes and Pharisees, hypocrites: because you make clean the outside of the cup and of the dish; but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Wo to you, Scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly

## CONDEMNATION OF THE SCRIBES AND PHARISEES.

appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity. Wo to you, Scribes and Pharisees, hypocrites: that build the sepulchres of the prophets, and adorn the monuments of the just;<sup>47</sup> and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets. Fill ye up then the measure of your fathers. You serpents, generation of vipers, how will you flee from the judgment of hell? Therefore behold I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city; that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar.<sup>48</sup> Amen I say to you, all these things shall come upon this generation.

Now you Pharisees make clean the outside of

## CONDEMNATION OF THE LAWYERS.

the cup and of the platter; but your inside is full of rapine and iniquity. Ye fools, did not he that made that which is without, make also that which is within? But yet that which remaineth; give alms, and behold, all things are clean unto you. But wo to you, Pharisees, because you tithe mint and rue and every herb; and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other undone. Wo to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place. Wo to you, because you are as sepulchres that appear not, and men that walk over are not aware. . . . Wo to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. Wo to you who build the monuments of the prophets:<sup>49</sup> and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said: I will send to them prophets and apostles; and some of them they will kill and persecute. That the blood of all the prophets which was shed from the foundation of the world,

THE DISCIPLES EXHORTED TO COURAGE IN THE DEFENCE OF  
THE GOSPEL.

may be required of this generation. From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple: Yea I say to you, it shall be required of this generation. Wo to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered.

BEWARE ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the house-tops. And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom you shall fear; fear ye him, who after he hath killed, hath power to cast into hell: Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore: You are of more value than many sparrows.

JESUS IS ASKED TO DIVIDE AN INHERITANCE—PARABLE OF  
THE RICH MAN.

And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God. But he that shall deny me before men, shall be denied before the Angels of God. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven. And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say: for the Holy Ghost shall teach you in the same hour what you must say.

MAN, who hath appointed me judge, or divider over you?

TAKE heed, and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth. . . . The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said: This will I do: I will pull down my barns, and will build greater; and into them will I gather all things that are grown to me, and my goods. And I will say to

## THE RAVENS AND LILIES.

my soul: Soul, thou hast much goods laid up for many years, take thy rest; eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God. . . . Therefore I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. The life is more than the meat, and the body is more than the raiment.

CONSIDER the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they? And which of you, by taking thought, can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are you solicitous for the rest? Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon, in all his glory, was clothed like one of these. Now if God clothe in this manner the grass, that is to-day in the field, and to-morrow is cast into the oven; how much more you, O ye of little faith? And seek not you, what you shall

## ALMSGIVING—WATCHING FOR CHRIST.

eat, or what you shall drink: and be not lifted up on high. For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God and his justice, and all these things shall be added unto you.

FEAR not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

LET your loins be girt, and lamps burning in your hands. And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye,

THE FAITHFUL AND UNFAITHFUL STEWARD—OUR JUDGMENT  
SHALL BE ACCORDING TO OUR KNOWLEDGE.

that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready: for at what hour you think not, the Son of man will come. . . . Watch ye therefore, because you know not what hour your Lord will come.

WHO (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Verily I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the men-servants and maid-servants, and to eat and to drink, and be drunk: the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers.—There shall be weeping and gnashing of teeth.

AND that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many



THE GOSPEL A FIRE—SLAUGHTER OF THE GALILEANS BY  
PILATE.

stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

I AM come to cast fire on the earth; and what will I, but that it be kindled? And I have a baptism wherewith I am to be baptised: and how am I straitened, until it be accomplished? Think ye that I am come to give peace on earth? I tell you, no; but separation. For there shall be from henceforth five in one house divided; three against two, and two against three. The father shall be divided against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

THINK you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them · think you that they also

PARABLE OF THE FIG-TREE—CURE OF THE INFIRM WOMAN—  
THE SHEEP OF JESUS HEAR HIS VOICE.

were debtors above all the men that dwelt in Jerusalem? No, I say to you : but except you do penance, you shall all likewise perish.

A CERTAIN man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard : Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore ; why cumbereth it the ground ? But he answering, said to him : Lord, let it alone this year also, until I dig about it, and dung it. And if happily it bear fruit : but if not, then after that thou shalt cut it down.

WOMAN, thou art delivered from thy infirmity.... Ye hypocrites, doth not every one of you, on the sabbath-day, loose his ox or his ass from the manger, and lead them to water ? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day ?

I SPEAK to you, and you believe not: the works that I do in the name of my Father, they give testimony of me. But you do not believe, because you are not of my sheep. My sheep hear my

HIS ONENESS WITH THE FATHER—JESUS APPEALS TO HIS  
WORKS—THE NARROW GATE.

voice: and I know them, and they follow me. And I give them life everlasting: and they shall not perish for ever, and no man shall pluck them out of my hand. That which my Father hath given me, is greater than all: and no man can snatch them out of the hand of my Father.

I AND the Father are one.<sup>50</sup>

MANY good works I have showed you from my Father; for which of those works do you stone me? . . . Is it not written in your law: "I said you are gods?" If he called them gods, to whom the word of God was spoken, and the scripture cannot be broken; do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.

STRIVE to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able.<sup>51</sup> But when the master of the house shall be gone in, and shall shut-to the door, you shall be-

## JESUS IS WARNED AGAINST HEROD.

gin to stand without, and knock at the door, saying: Lord, open to us. And he answering, shall say to you: I know you not, whence you are. Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets. And he shall say to you: I know you not, whence you are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And there shall come from the east and the west and the north and the south; and shall sit down in the kingdom of God. And behold, they are last that shall be first, and they are first that shall be last.

Go and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless I must walk to-day and to-morrow and the day following, because it cannot be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth ga-

## THE SABBATH-DAY—HUMILITY INCULCATED—CHARITY TO THE POOR.

ther her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

Is it lawful to heal on the sabbath-day? . . . Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day?

WHEN thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that inviteth thee and him, come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place; that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

WHEN thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kins-

## PARABLE OF THE SUPPER.

men, nor thy neighbours who are rich ; lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed, because they have nowhere with to make thee recompense: for recompense shall be made thee at the resurrection of the just.

A CERTAIN man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him : I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused. And another said : I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done

## THE CHRISTIAN MUST BE PREPARED FOR SACRIFICES.

as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.<sup>52</sup> And whosoever doth not carry his cross, and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish it: lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish. Or what king, about to go to make war against another king, doth not first sit down, and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce

## PARABLE OF THE LOST SHEEP—OF THE GROAT.

all that he possesseth, cannot be my disciple. Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land nor the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

WHAT man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it—if so be that he find it—he layeth it upon his shoulders, rejoicing: and coming home, calleth together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

OR what woman having ten groats: if she lose one groat, doth not light a candle, and sweep the house, and seek diligently, until she find it? And when she hath found it, she calleth together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.



## PARABLE OF THE PRODIGAL SON.

So I say to you, there shall be joy before the Angels of God<sup>53</sup> upon one sinner doing penance.

A CERTAIN man had two sons: and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country: and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country; and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not worthy to be called thy son: make me as one of thy hired servants. And rising up, he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running

## PARABLE OF THE PRODIGAL SON.

to him fell upon his neck, and kissed him. And the son said to him: Father, I have sinned against heaven, and before thee; I am not now worthy to be called thy son. And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again: was lost and is found. And they began to be merry. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing; and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son,

## PARABLE OF THE UNJUST STEWARD.

thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

THERE WAS a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for

## THE PHARISEES DERIDE JESUS.

the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity;<sup>54</sup> that when you shall fail, they may receive you into everlasting dwellings. He that is faithful in that which is least, is faithful also in that which is greater; and he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust mammon, who will trust you with that which is the true? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and mammon.

You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men is an abomination before God. The law and the prophets were until John; from that time the kingdom of God is preached, and every one useth violence towards it. And it is easier for heaven and earth to pass, than one tittle of the law to fall.

## MARRIAGE INDISSOLUBLE—DIVORCE—ADULTERY—VIRGINITY.

WHAT did Moses command you?—Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so.—Have ye not read, that he who made man from the beginning, made them male and female? And he said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.—And I say to you, that whosoever shall put away his wife, except it be for fornication,<sup>55</sup> and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery.

WHOSOEVER shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery.

EVERY one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

ALL men take not this word,<sup>56</sup> but they to whom

## PARABLE OF DIVES AND LAZARUS.

it is given. For there are eunuchs, who were born so from their mother's womb. And there are eunuchs, who were made so by men. And there are eunuchs, who have made themselves eunuchs for the kingdom of heaven.<sup>57</sup> He that can take, let him take it.

THERE was a certain rich man, who was clothed in purple and fine linen; and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came, and licked his sores. And it came to pass, that the beggar died, and was carried by the Angels into Abraham's bosom.<sup>58</sup> And the rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: and he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he

## THE KINGDOM OF GOD—CHRIST'S SECOND ADVENT.

is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, father, I beseech thee, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: Nay, father Abraham; but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.

THE kingdom of God cometh not with observation. Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.

THE days will come, when you shall desire to see one day of the Son of man; and you shall not see it. And they will say to you: See here, and see there. Go ye not after, nor follow them: for as the lightning that lighteneth from under heaven, shineth unto the parts that are under hea-

## CHRIST'S SECOND ADVENT.

ven, so shall the Son of man be in his day. But first he must suffer many things, and be rejected by this generation. And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man;—so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying, and giving in marriage, even till that day in which Noe entered into the ark; and they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be. Likewise as it came to pass in the days of Lot: they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed. In that hour, he that shall be on the house-top, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner, let him not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it. I say to you: in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.



## PARABLE OF THE WIDOW—THE PHARISEE AND THE PUBLICAN.

Two women shall be grinding together; the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left. . . . Wheresoever the body shall be, thither will the eagles also be gathered together.

THERE was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him, saying, Avenge<sup>59</sup> me of my adversary. And he would not for a long time. But afterwards he said within himself, Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me. . . . Hear what the unjust judge saith. And will not God revenge his elect who cry to him day and night? and will he have patience in their regard? I say to you, that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth?

Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest

JESUS BLESSES LITTLE CHILDREN—WE MUST BECOME AS  
LITTLE CHILDREN—THE RICH YOUNG MAN.

of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

SUFFER the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Suffer the little children, and forbid them not, to come to me: for the kingdom of heaven is for such.

AMEN, I say to you: whosoever shall not receive the kingdom of God as a little child, shall not enter into it.

WHY callest thou me good? None is good but one, that is God.<sup>60</sup>—If thou wilt enter into life, keep the commandments.—Thou knowest the commandments.—Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness; honour thy

## THE REGENERATION.

father and thy mother: and, thou shalt love thy neighbour as thyself. . . . Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.—If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. . . . How hardly shall they that have riches enter into the kingdom of God! . . . Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. . . . With men it is impossible; but not with God: for all things are possible with God.—The things that are impossible with men, are possible with God.

AMEN, I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall possess life everlasting.

BLESSEDNESS OF THOSE WHO FORSAKE ALL FOR CHRIST—  
PARABLE OF THE HOUSEHOLDER.

AMEN, I say to you, there is no man that hath left house or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting.

AMEN, I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel, who shall not receive an hundred times as much now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting. But many that are first shall be last, and the last first.

THE kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh

## PARABLE OF THE HOUSEHOLDER—LAZARUS RAISED TO LIFE.

hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do<sup>61</sup> what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

THIS sickness is not unto death, but for the glory

H

LAZARUS RAISED TO LIFE—ANGER OF THE DISCIPLES  
REBUKED.

of God: that the Son of God may be glorified by it. . . . Let us go into Judea again. . . . Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: but if he walk in the night, he stumbleth, because the light is not in him. . . . Lazarus our friend sleepeth; but I go that I may awake him out of sleep. . . . Lazarus is dead; and I am glad, for your sakes, that I was not there, that you may believe: but let us go to him. . . . Thy brother shall rise again. . . . I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? . . . Where have you laid him? . . . Take away the stone. . . . Did not I say to thee, that if thou believe, thou shalt see the glory of God? . . . Father, I give thee thanks that thou hast heard me. And I knew that thou hearest me always; but because of the people who stand about have I said it, that they may believe that thou hast sent me. . . . Lazarus, come forth. . . . Loose him, and let him go.

You know not of what spirit you are. The Son of man came not to destroy souls, but to save.

JESUS FORETELLS HIS DEATH AND RESURRECTION—THE  
SONS OF ZEBEDEE.

BEHOLD, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death; and the third day he shall rise again.

BEHOLD, we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death; and shall deliver him to the Gentiles, to be mocked, and scourged, and crucified; and the third day he shall rise again.

BEHOLD, we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles. And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.

THE Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

WHAT wilt thou?—What would you that I should

## AMBITION CONDEMNED—ZACHEUS—PARABLE OF THE POUNDS.

do for you? . . . You know not what you ask. Can you drink of the chalice that I drink of: or be baptised with the baptism wherewith I am baptised? . . . You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptised, you shall be baptised: but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father.

You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them. But it is not so among you: but whosoever will be greater, shall be your minister. And whosoever will be first among you, shall be the servant of all. For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

ZACHEUS, make haste and come down; for this day I must abide in thy house. . . . This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

A CERTAIN nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come. But



## PARABLE OF THE POUNDS.

his citizens hated him: and they sent an embassage after him, saying: We will not have this man to reign over us. And it came to pass, that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds. And he said to him: Be thou also over five cities. And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: and why, then, didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by: Take the pound away

## JESUS HEALS THE BLIND—BETHANIA—THE ASS AND COLT.

from him, and give it to him that hath ten pounds. And they said to him: Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him. But as for those mine enemies, who would not have me reign over them, bring them hither, and kill them before me.

WHAT will ye that I should do to you?—What wilt thou that I should do to thee? . . . Go thy way; thy faith hath made thee whole.

LET her alone; why do you molest her? She hath wrought a good work upon me. For the poor you have always with you: and whensoever you will, you may do them good; but me you have not always.<sup>62</sup> What she had, she hath done; she is come beforehand to anoint my body for the burial. Amen I say to you: Wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her.

Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her,—on which no man ever hath sitten:—loose them and bring them to me. And if any

JESUS ENTERS JERUSALEM IN TRIUMPH—WEEPS OVER IT—  
CLEARS THE TEMPLE—HIS GLORIFICATION NEAR.

man shall say any thing to you, say ye that the Lord hath need of them, and forthwith he will let them go.

I SAY to you, that if these shall hold their peace, the stones will cry out.—Yea, have you never read, Out of the mouth of infants and of sucklings thou hast perfected praise?

If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

It is written; My house is the house of prayer. But you have made it a den of thieves.—Is it not written, My house shall be called the house of prayer to all nations? But you have made it a den of thieves.

THE hour is come, that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die,

A VOICE FROM HEAVEN—THE POWER OF THE CROSS—JESUS IS  
THE LIGHT—EXHORTATION TO FAITH.

itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father, glorify thy name.

THIS voice came not because of me, but for your sakes.

Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself.

YET a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light.

HE that believeth in me, doth not believe in me, but in him that sent me. And he that seeth me, seeth him that sent me. I am come a light into

## THE FIG-TREE CURSED—FORCE OF PRAYER.

the world; that whosoever believeth in me, may not remain in darkness. And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world. He that despiseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak. And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

MAY no fruit grow on thee henceforward for ever.—May no man hereafter eat fruit of thee any more for ever.

HAVE the faith of God.—Amen I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done. And all things whatsoever you shall ask in prayer, believing, you shall receive.—Therefore I say unto you, all things whatsoever you ask when ye pray, believe

JESUS IS DEMANDED HIS AUTHORITY BY THE CHIEF PRIESTS  
—PARABLE OF THE TWO SONS.

that you shall receive: and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven forgive you your sins.

I ALSO will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or from men? . . . Neither do I tell you by what authority I do these things.

BUT what think you? A certain man had two sons; and coming to the first, he said: Son, go work to-day in my vineyard. And he answering, said: I will not. But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering, said: I go, sir; and he went not. Which of the two did the father's will? . . . Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not

## PARABLE OF THE VINEYARD.

even afterwards repent, that you might believe him.

THERE was a man an householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen,—and went into a far country:—and he was abroad for a long time. And—when the time of the fruits drew nigh,—he sent to the husbandmen a servant to receive of the husbandmen of the fruit of the vineyard. Who having laid hands on him, beat him, and sent him away empty. And again he sent to them another servant; and him they wounded in the head, and used him reproachfully. And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.—Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may be, when they see him, they will reverence him. Whom when the husbandmen saw, they thought within themselves, saying: This is the heir; let us kill him, that the inheritance may be ours. So casting him out of the vineyard, they killed him. What, therefore, will the lord of the vineyard do to them? He will come, and will destroy

ITS APPLICATION TO THE JEWS--PARABLE OF THE MARRIAGE-  
FEAST.

these husbandmen, and will give the vineyard to others.

HAVE you never read in the Scriptures : The stone which the builders rejected, the same is become the head of the corner : by the Lord this has been done ; and it is wonderful in our eyes ? Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone, shall be broken : but on whomsoever it shall fall, it shall grind him to powder.

THE kingdom of heaven is likened to a king who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage ; and they would not come. Again he sent other servants, saying : Tell them that were invited, Behold, I have prepared my dinner ; my beeves and fatlings are killed, and all things are ready : come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending



THE CIVIL GOVERNMENT—THE CHILDREN OF THE  
RESURRECTION.

his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants : The marriage indeed is ready ; but they that were invited were not worthy. Go ye therefore into the highways ; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good ; and the marriage was filled with guests. And the king went in to see the guests : and he saw there a man who had not on a wedding garment. And he saith to him : Friend, how camest thou in hither, not having on a wedding garment ? But he was silent. Then the king said to the waiters : Bind his hands and feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

WHY do you tempt me, ye hypocrites ? Whose image and inscription is this ? . . . Render therefore to Cesar the things that are Cesar's ; and to God the things that are God's.

You err, not knowing the Scriptures, nor the power of God. For in the resurrection they shall neither marry nor be married ; but shall be as the angels of God in heaven.—The children of

## THE TWO COMMANDMENTS OF THE LAW.

this world marry, and are given in marriage: but they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives. Neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection.—And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: for all live to him.—You therefore do greatly err.

THE first commandment of all is, Hear, O Israel: the Lord thy God is one God. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.—This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.—There is no other commandment greater than these. . . . Thou art not far from the kingdom of God.

## JESUS PERPLEXES THE PHARISEES—THE CHAIR OF MOSES.

How do the scribes say, that Christ is the Son of David? For David himself saith by the Holy Ghost: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool. David therefore himself calleth him Lord, and whence is he then his son?

THE scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not; for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the marketplace, and to be called by men, Rabbi. But be not you called Rabbi. For one is your master; and all you are brethren. And<sup>68</sup> call none your father upon earth: for one is your father, who is in heaven. Neither be ye called masters; for one is your master, Christ. He that is the greatest among you shall be your servant. And who-

VICES OF THE SCRIBES—THE WIDOW'S MITE—DESTRUCTION  
OF THE TEMPLE PREDICTED—THE BEGINNING OF SORROWS.

soever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

BEWARE of the scribes, who desire to walk in long robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts: who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

AMEN I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance: but she of her want cast in all she had, even her whole living.

SEEST thou all these great buildings?—These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down.

TAKE heed that no man seduce you: for many will come in my name saying, I am Christ—and the time is at hand:—and they will seduce many. Go ye not therefore after them. And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.—And there shall

## PERSECUTIONS OF THE APOSTLES AND THEIR FOLLOWERS.

be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven; and there shall be great signs.—These things are the beginning of sorrows.

BUT look to yourselves. For—before all these things—they will lay hands on you and persecute you, delivering you up to councils and into prisons;—and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them.—Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake.—Lay it up therefore in your hearts, not to meditate before how you shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.—And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost.—And then shall many be scandalised: and shall betray one another; and shall hate one another.—And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you

## SIEGE OF JERUSALEM.

they will put to death.—And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death. And you shall be hated by all men for my name's sake.—But a hair of your head shall not perish. In your patience you shall possess your souls.—And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved.

AND this gospel of the kingdom shall be preached to the whole world, for a testimony to all nations, and then shall the consummation come. When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand;—and when you shall see Jerusalem compassed about with an army:—then know that the desolation thereof is at hand. Then let those who are in Judea, flee to the mountains; and those who are in the midst thereof, depart out; and those who are in the countries, not enter into it.—And let him that is on the housetop, not go down into the house, nor enter therein to take any thing

DISPERSION OF THE JEWS—FALSE CHRISTS AND FALSE  
PROPHETS.

out of the house: and let him that shall be in the field, not turn back to take up his garment.—For these are the days of vengeance, that all things may be fulfilled that are written. But wo to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people.—But pray that your flight be not in the winter, or on the Sabbath.—For in those days shall be such tribulations as were not from the beginning of the creation which God created until now, neither shall be. And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days.

AND they shall fall by the edge of the sword; and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles, till the times of the nations be fulfilled.

THEN if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold he is in the desert; go

## END OF THE WORLD.

ye not out: Behold he is in the closets; believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together.<sup>64</sup>

AND immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars<sup>65</sup> shall fall from heaven:—there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves; men withering away for fear, and expectation of what shall come upon the whole world: for the powers of heaven shall be moved.—And then shall appear the sign of the Son of man in heaven:<sup>66</sup> and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds—from the uttermost part of the earth to the uttermost part of heaven.



## COMING OF THE KINGDOM OF GOD—ITS SUDDENNESS.

BUT when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand.—Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near; so you also, when you shall see these things come to pass, know ye that it is very nigh, even at the doors;—know that the kingdom of God is at hand.—Amen I say to you, that this generation shall not pass, until all these things be done. Heaven and earth shall pass<sup>67</sup> away, but my word shall not pass away.

BUT of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.<sup>68</sup>—Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.—Take ye heed, watch and pray; for ye know not when the time is. Even as

## PARABLE OF THE TEN VIRGINS.

a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore, (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning,) lest coming on a sudden, he find you sleeping. And what I say to you I say to all: Watch.

THEN shall the kingdom of heaven be like to ten virgins; who taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready,

## PARABLE OF THE TALENTS.

went in with him to the marriage, and the door was shut. But at last come also the other virgins, saying: Lord, Lord, open to us. But he answering, said: Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour.

For even as a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that had received the two gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents; behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over

## PARABLE OF THE TALENTS.

many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me; behold I have gained other two. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. But he that had received the one talent came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid, I went and hid thy talent in the earth: behold here thou hast that which is thine. And his lord answering, said to him, Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed. Thou oughtest therefore to have committed my money to the bankers; and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and give it him that hath ten talents. For to every one that hath shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

## THE DAY OF JUDGMENT.

WHEN the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee? thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked, and covered thee? Or when did we see thee sick or in prison, and came to thee? And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. Then he shall say to them also that shall be on his left hand: Depart from me, you cursed,

## THE PASSION AT HAND—THE GUEST-CHAMBER.

into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink: I was a stranger, and you took me not in: naked, and you covered me not: sick and in prison, and you did not visit me. Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment: but the just, into life everlasting.

You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified.

Go, and prepare for us the pasch, that we may eat. . . . Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in. And you shall say to the good-man of the house: The master saith to thee, Where is the guest-chamber, where I may eat the pasch with my disciples? And he will show you a large dining-room, furnished; and there prepare.

THE PASCHAL FEAST—JESUS WASHES HIS DISCIPLES' FEET  
—INSTITUTION OF THE MOST HOLY EUCHARIST.

WITH desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. . . . Take, and divide it among you: for I say to you, that I will not drink of the fruit of the vine till the kingdom of God come.

WHAT I do, thou knowest not now; but thou shalt know hereafter. . . . If I wash thee not, thou shalt have no part with me. . . . He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. . . . Know you what I have done to you? You call me Master and Lord; and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

TAKE ye, this is<sup>69</sup> my Body.

TAKE ye, and eat: this is my Body.

THIS is my Body, which is given for you: do this<sup>70</sup> for a commemoration of me.

TAKE ye, and eat: this is my Body, which shall

INSTITUTION OF THE MOST HOLY EUCHARIST—JESUS PREDICTS  
THE TREASON OF JUDAS.

be delivered for you: this do for the commemoration of me.

DRINK ye all of this.<sup>71</sup> For this is my Blood of the new testament,<sup>72</sup> which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine,<sup>73</sup> until that day when I shall drink it with you new in the kingdom of my Father.

THIS is my Blood of the new testament, which shall be shed for many. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

THIS is the Chalice, the new testament in my Blood, which shall be shed for you.

THIS Chalice is the new testament in my Blood: this do ye, as often as you shall drink, for the commemoration of me.

AMEN, amen, I say to you: The servant is not greater than his lord; neither is the apostle greater than he that sent him. If you know these things, you shall be blessed if you do them. I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread



JUDAS WITHDRAWS FROM THE GUEST-CHAMBER.—CONTENTION  
OF THE APOSTLES.

with me, shall lift up his heel against me. At present I tell you, before it come to pass; that when it shall come to pass, you may believe that I am he. Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. . . . Amen, amen, I say to you, one of you shall betray me.—Amen I say to you, one of you that eateth with me shall betray me.—One of the twelve, who dippeth with me his hand in the dish.—He that dippeth his hand with me in the dish, he shall betray me.—And the Son of man indeed goeth, as it is written of him:—according to that which is determined; but wo to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. . . . He it is to whom I shall reach bread dipped. . . . Thou hast said. . . . That which thou dost, do quickly.<sup>74</sup>

Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God also will glorify him in himself; and immediately will he glorify him.

THE kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But you not so: but he that is the

JESUS PRAYS FOR PETER THAT HIS FAITH FAIL NOT—THE  
NEW COMMANDMENT—PETER'S MARTYRDOM PREDICTED.

greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth: and you are they who have continued with me in my temptations: and I dispose to you, as my Father hath disposed to me, a kingdom; that you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

SIMON, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren.

LITTLE children, yet a little while I am with you. You shall seek me; and as I said to the Jews: Whither I go, you cannot come; so I say to you now. A new commandment I give unto you: That you love one another; as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another.

WHITHER I go, thou canst not follow me now; but thou shalt follow hereafter,

ALL SHALL BE SCANDALISED—PRESUMPTION REBUKED—THE  
TWO SWORDS—JESUS CONSOLES THE APOSTLES.

ALL you shall be scandalised in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee.

WILT thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice.—Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice.—I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.

WHEN I sent you without purse, and scrip, and shoes, did you want any thing? . . . But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written must yet be fulfilled in me: And with the wicked was he reckoned. For the things concerning me have an end. . . . It is enough.

LET not your heart be troubled. You believe in God, believe also in me. In my Father's house there are many mansions. If not, I would have told you; for I go to prepare a place for you.

JESUS THE WAY—HE IS IN THE FATHER, AND THE FATHER IN HIM.

And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be. And whither I go you know, and the way you know.

I AM the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him.

So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, show us the Father? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? Otherwise believe for the very works' sake. Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do: because I go to the Father. And whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. If you shall ask me any thing in my name, that I will do.

## CHRIST'S DISCOURSE AFTER HIS LAST SUPPER.

IF you love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete,<sup>75</sup> that he may abide with you for ever; the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. I will not leave you orphans; I will come to you. Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. In that day you shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them; he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him. . . . If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will<sup>76</sup> teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave

## CHRIST'S DISCOURSE AFTER HIS LAST SUPPER.

with you, my peace I give unto you : not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.<sup>77</sup> And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I. Arise, let us go hence.

I AM the true vine; and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word, which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you

## CHRIST'S DISCOURSE AFTER HIS LAST SUPPER.

can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his Lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain: that whatso-

## CHRIST'S DISCOURSE AFTER HIS LAST SUPPER.

ever you shall ask of the Father in my name, he may give it you. These things I command you, that you love one another. If the world hate you, know ye, that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake: because they know not him that sent me. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law: They hated me without cause. But when the Paraclete cometh, whom I will send<sup>78</sup> you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. And you shall



## CHRIST'S DISCOURSE AFTER HIS LAST SUPPER.

give testimony, because you are with me from the beginning.

THESE things have I spoken to you, that you may not be scandalised. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you; because they have not known the Father, nor me. But these things I have told you, that when the hour shall come, you may remember that I told you of them. But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin,<sup>79</sup> and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when

## CHRIST'S DISCOURSE AFTER HIS LAST SUPPER.

he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall show you. He shall glorify me; because he shall receive of mine, and shall show it to you. All things whatsoever the Father hath, are mine. Therefore I said, that he shall receive of mine, and show it to you. A little while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father. . . . Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. And in that day you shall not ask me any thing. Amen, amen, I say to you, if you ask

## HIS PRAYER FOR HIS DISCIPLES.

the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name; and I say not to you, that I will ask the Father for you : for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again I leave the world, and I go to the Father. . . . Do you now believe? Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you shall have distress : but have confidence, I have overcome the world.

FATHER, the hour is come, glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. And this

## CHRIST'S PRAYER FOR HIS DISCIPLES.

is eternal life: that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word. Now they have known, that all things which thou hast given me, are from thee: Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine: and all my things are thine, and thine are mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me; that they may be one, as we also are. While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the Scripture may

## CHRIST'S PRAYER FOR HIS DISCIPLES.

be fulfilled. And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them; that they may be one, as we also are one: I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast

## CHRIST'S AGONY IN THE GARDEN.

given me, because thou hast loved me before the creation of the world. Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me. And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them.

SIT you here, while I pray,—till I go yonder and pray. . . . My soul is sorrowful even unto death: Stay you here, and watch with me. . . . Pray, lest ye enter into temptation.

FATHER, if thou wilt, remove this chalice from me: But yet not my will, but thine be done.—My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.—Abba, Father, all things are possible to thee; remove this chalice from me: but not what I will, but what thou wilt.

SIMON, sleepest thou? couldst thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. . . . What? could you not watch one hour with me. . . . Why sleep you? arise, pray, lest you enter into temptation.

## HIS BETRAYAL AND APPREHENSION.

My Father, if this chalice may not pass away, but I must drink it, thy will be done.

SLEEP ye now, and take your rest. It is enough: the hour is come; behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray me is at hand.

FRIEND, whereto art thou come? . . . Judas, dost thou betray the Son of man with a kiss?

WHOM seek ye? . . . I am he. . . . Whom seek ye? . . . I have told you that I am he. If therefore you seek me, let these go their way. . . . Suffer ye thus far. . . . Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?—Put up again thy sword into its place: for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done?

ARE ye come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power

## JESUS BEFORE ANNAS—CAIAPHAS—PILATE.

of darkness. . . . But that the Scriptures may be fulfilled.

I HAVE spoken openly to the world : I have always taught in the synagogue, and in the temple, whither all the Jews resort ; and in secret I have spoken nothing. Why askest thou me ? ask them who have heard what I have spoken unto them : behold, they know what things I have said. . . . If I have spoken evil, give testimony of the evil ; but if well, why strikest thou me ?

IF I shall tell you, you will not believe me. And if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. . . . Thou hast said it.—You say that I am. . . . I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

SAYEST thou this thing of thyself, or have others told it thee of me ? . . . My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews : but now my kingdom



## HE IS LED AWAY TO CALVARY—THE SEVEN LAST WORDS.

is not from hence. . . . Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. . . . Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin.

DAUGHTERS of Jerusalem, weep not over me; but weep for yourselves, and for your children. For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry?

FATHER, forgive them, for they know not what they do.

AMEN I say to thee, this day thou shalt be with me<sup>so</sup> in paradise.

WOMAN, behold thy son.

ELI, Eli, lamma sabacthani? . . . My God, my God, why hast thou forsaken me?

JESUS RISEN APPEARS TO MARY MAGDALENE—TO THE WOMEN  
—TO THE TWO DISCIPLES—TO THE APOSTLES.

I THIRST.

It is consummated.

FATHER, into thy hands I commend my spirit.

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WOMAN, why weepest thou? whom seekest thou?  
... Mary. ... Do not touch me, for I am not yet  
ascended to my Father. But go to my brethren,  
and say to them: I ascend to my Father and to  
your Father, to my God and your God.

ALL hail. ... Fear not. Go, tell my brethren  
that they go into Galilee; there they shall see me.

WHAT are these discourses that you hold one  
with another as you walk, and are sad? ... O fool-  
ish, and slow of heart to believe in all things which  
the prophets have spoken. Ought not Christ to  
have suffered these things, and so to enter into his  
glory?

PEACE be to you: it is I; fear not. ... Why are  
you troubled, and why do thoughts arise in your  
hearts? See my hands and feet, that it is I my-  
self; handle, and see: for a spirit hath not flesh  
and bones, as you see me to have. ... Have you  
here any thing to eat? ... Peace be to you. As

TO THE APOSTLES, WITH THOMAS—AT THE SEA OF TIBERIAS.

the Father hath sent me, I also send you. . . . Receive ye the Holy Ghost. <sup>81</sup> Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

PEACE be to you. . . . Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing. . . . Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

CHILDREN, have you any meat? . . . Cast the net on the right side of the ship, and you shall find. . . . Bring hither of the fishes which you have now caught. . . . Come, and dine. . . . Simon, son of John, lovest thou me more than these? . . . Feed my lambs. . . . Simon, son of John, lovest thou me? . . . Feed my lambs. . . . Simon, son of John, lovest thou me? . . . Feed <sup>82</sup> my sheep. Amen, amen, I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. . . . Follow me. . . . So I will have him to remain till I come, what is it to thee? follow thou me.

JESUS APPEARS TO THE APOSTLES IN JERUSALEM—COMMANDS THEM TO STAY THERE—OPENS TO THEM THE SCRIPTURES.

ALL power is given to me in heaven and in earth.<sup>83</sup> Going therefore, teach ye all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.—Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptised shall be saved: but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues. They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

DEPART not from Jerusalem, but wait for the promise of the Father, which you have heard by my mouth. For John indeed baptised with water, but you shall be baptised with the Holy Ghost not many days hence.

These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses,

JESUS PROMISES THE HOLY GHOST TO THE APOSTLES, AND  
ASCENDS INTO HEAVEN—CONVERSION OF ST. PAUL.

and in the prophets, and in the psalms, concerning me.—Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: And that penance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem. And you are witnesses of these things. And I send<sup>84</sup> the promise of my Father upon you: but stay you in the city, till you be endued with power from on high.

It is not for you to know the times or moments which the Father hath put in his own power: But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

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SAUL, Saul, why persecutest thou me? I am Jesus of Nazareth, whom thou persecutest.—It is hard for thee to kick against the goad.—But rise up, and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister, and a witness of those things which thou hast seen, and of those things wherein I will appear to thee; delivering thee from the people, and from the nations, unto which now I send thee ;

L

VISION OF ST. PETER—ST. PAUL IS SENT TO THE GENTILES—  
EFFICACY OF DIVINE GRACE—ST. PAUL IN CORINTH.

to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me. . . . Arise, and go to Damascus; and there it shall be told thee of all things that thou must do. . . . Ananias. . . . Arise, and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus. For behold he prayeth. . . . Go thy way; for this man is to me a vessel of election, to carry my name before the gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake.

ARISE, Peter, kill and eat. . . . That which God hath cleansed do not thou call common.

MAKE haste, and get thee quickly out of Jerusalem; because they will not receive thy testimony concerning me. . . . Go, for unto the Gentiles afar off will I send thee.

MY grace is sufficient for thee; for power is made perfect in infirmity.

Do not fear, but speak; and hold not thy peace, because I am with thee: and no man shall set upon

JESUS POINTS TO ROME—JESUS IN THE APOCALYPSE—THE  
SEVEN CHURCHES—THE CHURCH OF EPHEBUS.

thee to hurt thee ; for I have much people in this city.

Be constant ; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

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I AM<sup>85</sup> alpha and omega, the beginning and the end, who is, and who was, and who is to come, the Almighty. . . . What thou seest, write in a book, and send to the seven churches which are in Asia ; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

FEAR not. I am the First and the Last, and alive, and was dead ; and behold I am living for ever and ever, and have the keys of death and of hell. Write, therefore, the things which thou hast seen, and which are, and which must be done hereafter. The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches.

UNTO the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars

## THE CHURCH OF SMYRNA.

in his right hand, who walketh in the midst of the seven golden candlesticks : I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who say they are apostles, and are not, and hast found them liars : and thou hast patience, and hast endured for my name, and hast not fainted. But I have somewhat against thee, because thou hast left thy first charity. Be mindful, therefore, from whence thou art fallen ; and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance. But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate. He that hath an ear, let him hear what the spirit saith to the churches : To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

AND to the angel of the church of Smyrna write: These things saith the First and the Last: who was dead, and is alive : I know thy tribulation and thy poverty, but thou art rich ; and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan.



## THE CHURCH OF PERGAMUS.

Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

AND to the angel of the church of Pergamus write: These things saith he that hath the sharp two-edged sword: I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwelleth. But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat, and to commit fornication: so hast thou also them that hold the doctrine of the Nicolaites. In like manner do penance: or else I will come to thee quickly, and will fight against thee with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches: to him that

## THE CHURCH OF THYATIRA.

overcometh, I will give the hidden manna, and will give him a white counter, and in the counter a new name written, which no man knoweth, but he that receiveth it.

AND to the angel of the church of Thyatira write : these things saith the Son of God, who hath his eyes like to a flame of fire, and his feet are like to fine brass. I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works, which are more than the former. But I have against thee a few things ; because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols. And I gave her a time that she might do penance, and she will not repent of her fornication. Behold, I will cast her into a bed : and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds. And I will kill her children with death, and all the churches shall know that I am He that searcheth the reins and hearts, and I will give to every one of you according to your works. But to you I say, and to the rest who are at Thyatira : Whosoever have

## THE CHURCH OF SARDIS.

not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burden. Yet that which you have, hold fast till I come. And he that shall overcome, and keep my works unto the end, I will give him power over the nations.<sup>86</sup> And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken, as I also have received of my Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

AND to the angel of the church of Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive, and thou art dead. Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my God. Have in mind, therefore, in what manner thou hast received and heard: and observe, and do penance. If, then, thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee. But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they

## THE CHURCH OF PHILADELPHIA.

are worthy. He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his Angels. He that hath an ear, let him hear what the Spirit saith to the churches.

AND to the angel of the church of Philadelphia write: These things saith the holy one and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth: I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know that I have loved thee. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole world to try them that dwell upon the earth. Behold, I come quickly; hold fast that which thou hast, that no man take thy crown. He that shall overcome, I will make him a pillar in the temple of my God;

## THE CHURCH OF LAODICEA.

and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name. He that hath an ear, let him hear what the Spirit saith to the churches.

AND to the angel of the church of Laodicea write: These things saith the Amen,<sup>87</sup> the faithful and true witness, who is the beginning of the creation of God: I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth. Because thou sayest: I am rich and made wealthy, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold fire-tried, that thou mayest be made rich, and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eye-salve, that thou mayest see. Such as I love, I rebuke and chastise. Be zealous, therefore, and do penance. Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I

BLESSEDNESS OF THOSE WHO DIE IN THE LORD—JESUS WILL  
COME AS A THIEF—THE RENEWAL OF ALL THINGS.

will come in to him, and will sup with him, and he with me. To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

WRITE, blessed are the dead who die in the Lord; from henceforth, now, saith the Spirit, that they may rest from their labours; for their works follow them.

BEHOLD, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

BEHOLD the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God. And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. . . . Behold, I make all things new.

WRITE; for these words are most faithful and true. . . . It is done. I am alpha and omega; the

JESUS THE BEGINNING AND THE END—HE WILL RENDER TO EVERY MAN ACCORDING TO HIS WORKS.

beginning and the end. To him that thirsteth I will give of the fountain of the water of life freely. He that shall overcome shall possess these things, and I will be his God; and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

BEHOLD I come quickly. Blessed is he that keepeth the words of the prophecy of this book. . . . He that hurteth, let him hurt still: <sup>88</sup>and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still. Behold, I come quickly; and my reward is with me, to render to every man according to his works. I am alpha and omega, the first and the last, the beginning and the end. Blessed are they that wash their robes in the blood of the Lamb; that they may have a right to the tree of life, and may enter in by the gates into the city. Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie. I, Jesus, have sent my angel to testify to you these things

WE SHOULD LONG FOR HIS COMING AGAIN.

in the churches. I am the root and stock of David, the bright and morning star. And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely. Surely I come quickly: amen.

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## NOTES.

(FROM THE DOUAY TESTAMENT.)

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<sup>1</sup> *What is it to me.* These words of our Saviour, spoken to his blessed mother, have been understood by some commentators as harsh, they not considering the next following verse: *Whatsoever he shall say to you, do ye*; which plainly shows that she knew of the miracle that he was to perform, and that it was at her request he wrought it; besides which must be considered the manner of speaking the words, as to the tone, and expression of countenance, which could only be known to those who were present, or from what had followed; for words indicating anger in one tone of voice, would be understood quite the reverse in another.

<sup>2</sup> *Unless a man be born again.* Our Saviour here declares the necessity of Baptism; and by the word *water*, it is evident that the application of it is necessary with the words.

<sup>3</sup> *Is not judged.* He that believes, viz. by a faith working through charity, is not *judged*, that is, is not *condemned*; but the obstinate *unbeliever* is *judged*, that is, *condemned already*, by severing himself from the society of Christ and his Church.

<sup>4</sup> *The judgment.* That is, the cause of his condemnation.

<sup>5</sup> *He that doth truth*—i. e. he that acts according to truth, which here signifies the Law of God. *Thy law is truth.* Ps. cxviii. 142.

<sup>6</sup> *Unto the resurrection of judgment.* That is, condemnation.

<sup>7</sup> *Or, You search the Scriptures.* It is not a command for all to read the Scriptures; but a reproach to the Pharisees, that reading the Scriptures as they did, and thinking to find everlasting life in them, they would not receive him to whom all those Scriptures gave testimony, and through whom alone they could have that true life.

8 *The poor in spirit.* That is, the humble; and they whose spirit is not set upon riches.

9 *To fulfil.* By accomplishing all the figures and prophecies, and perfecting all that was imperfect.

10 *Shall be in danger of the judgment.* That is, shall deserve to be punished by that lesser tribunal among the Jews, called the *judgment*, which took cognizance of such crimes.

11 *Raca:* A word expressing great indignation or contempt.—*Shall be in danger of the Council:* That is, shall deserve to be punished by the highest court of judicature, called the *Council* or *Sanhedrim*, consisting of seventy-two persons, where the highest causes were tried and judged, which was at Jerusalem.—*Ibid. Thou fool:* This was then looked upon as a heinous injury, when uttered with contempt, spite, or malice; and therefore is here so severely condemned.—*Shall be in danger of hell fire:* Literally, according to the Greek, shall deserve to be cast into the *Gehenna of fire*; which words our Saviour made use of to express the fire and punishment of hell.

12 *Scandalise thee.* That is, if it be a stumbling-block, or occasion of sin to thee. By which we are taught to fly the immediate occasions of sin, though they be as dear to us, or as necessary as a hand or an eye.

13 *Not to swear at all.* We are not here forbidden to swear in truth, justice, and judgment; to the honour of God, or our own or neighbour's just defence; but only to swear rashly or profanely in common discourse, and without necessity.

14 *Not to resist evil.* What is here commanded is a Christian patience under injuries and affronts, and to be willing even to suffer still more, rather than to indulge the desire of revenge; but what is further added does not strictly oblige according to the letter, for neither did Christ nor St. Paul turn the other cheek. St. John xviii. and Acts xxiii.

15 *Your justice, i. e.* works of justice; viz. fasting, prayer, and alms-deeds; which ought to be performed, not out of ostentation, or a view to please men, but solely to please God.

16 *Supersubstantial bread.* In St. Luke the same word is

rendered *daily bread*. It is understood of the bread of life, which we receive in the Blessed Sacrament.

<sup>17</sup> *Lead us not into temptation.* That is, suffer us not to be overcome by temptation.

<sup>18</sup> *Scandalised in me.* That is, who shall not take occasion of scandal or offence from my humility, and the disgraceful death of the cross, which I shall endure.

<sup>19</sup> *Suffereth violence.* It is not to be obtained but by main force, by using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations.

<sup>20</sup> *He is Elias.* Not in person, but in spirit. Luke i. 17.

<sup>21</sup> *Because she hath loved much.* In the Scripture an effect sometimes seems attributed to one only cause, when there are divers other concurring dispositions; for the sins of this woman, in this verse, are said to be forgiven, because *she loved much*: but verse 50, Christ tells her, *thy faith hath made thee safe*. Hence in a true conversion are joined faith, hope, love, sorrow for sin, and other pious dispositions.

<sup>22</sup> *The blasphemy of the Spirit.* The sin here spoken of is that blasphemy by which the Pharisees attributed the miracles of Christ, wrought by the Spirit of God, to Beelzebub the prince of devils. Now this kind of sin is usually accompanied with so much obstinacy, and such wilful opposing of the Spirit of God, and the known truth, that men who are guilty of it are seldom or never converted: and therefore are never forgiven, because they will not repent. Otherwise there is no sin which God cannot or will not forgive to such as sincerely repent, and have recourse to the keys of the Church.

<sup>23</sup> *Nor in the world to come.* From these words St. Augustine (*De Civ.* l. xxi. c. 13), and St. Gregory (*Dialog.* iv. c. 39) gather, that some sins may be remitted in the world to come; and, consequently, that there is a purgatory or a middle place.

<sup>24</sup> *Every idle word.* This shows there must be a place of temporal punishment hereafter, where these slighter faults shall be punished.

<sup>25</sup> *A sign.* That is, a miracle from heaven. St. Luke xi. 16.

26 *Three days.* Not complete days and nights, but part of three days and three nights, taken according to the way that the Hebrews counted their days and nights, viz. from evening to evening.

27 *Who is my mother?* This was not spoken by way of slighting his mother, but to show that we are never to suffer ourselves to be taken from the service of God, by any inordinate affection to our earthly parents; and that which our Lord chiefly regarded in his mother was her doing the will of his Father in heaven. It may also further allude to the reprobation of the Jews, his carnal kindred, and the election of the Gentiles.

28 *That seeing they may see.* In punishment of their willfully shutting their eyes, God justly withdrew those lights and graces, which otherwise he would have given them for their effectual conversion.

29 *I came to set a man at variance.* Not that this was the end or design of the coming of our Saviour; but that his coming and his doctrine would have this effect, by reason of the obstinate resistance that many would make, and of their persecuting all such as should adhere to him.

30 *Draw him.* Not by compulsion, nor by laying the free-will under any necessity, but by the strong and sweet motions of his heavenly grace.

31 *Except you eat.* To receive the Body and Blood of Christ, is a divine precept, insinuated in this text; which the faithful fulfil, though they receive but in one kind; because in one kind they receive both Body and Blood, which cannot be separated from each other. Hence, life eternal is here promised to the worthy receiving, though but in one kind. Thus, ver. 52. *If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, for the life of the world.* Ver. 58. *He that eateth me, the same also shall live by me.* Ver. 59. *He that eateth this bread, shall live for ever.*

32 *If then you shall see.* Christ, by mentioning his ascension, by this instance of his power and divinity, would confirm the truth of what he had before asserted; and at the same time correct their gross apprehension of eating his flesh, and drinking his blood, in a vulgar and carnal manner, by letting them know he should take his whole body living with him to heaven; and consequently not suffer it

to be, as they supposed, divided, mangled, and consumed upon earth.

<sup>33</sup> *The flesh profiteth nothing.* Dead flesh separated from the spirit, in the gross manner they supposed they were to eat his flesh, would profit nothing. Neither does man's flesh, that is to say, man's natural and carnal apprehension (which refuses to be subject to the spirit and words of Christ) profit any thing. But it would be the height of blasphemy, to say the living flesh of Christ (which we receive in the Blessed Sacrament, with his spirit, that is, with his soul and divinity) profits nothing. For if Christ's flesh had profited us nothing, he would never have taken flesh for us, nor died in the flesh for us.—Ibid. *Are spirit and life.* By proposing to you a heavenly sacrament, in which you shall receive, in a wonderful manner, spirit, grace, and life, in its very fountain.

<sup>34</sup> *Commandments of men.* The doctrines and commandments here reprehended are such as are either contrary to the law of God—as that of neglecting parents under pretence of giving to God, or at least are frivolous, unprofitable, and no ways conducing to true piety, as that of often washing hands, &c., without regard to the purity of the heart. But as to the rules and ordinances of the holy Church, touching fasts, festivals, &c., these are no ways repugnant to, but highly agreeable to God's holy Word, and all Christian piety; neither are they to be counted among the *doctrines and commandments of men*, because they proceed not from mere human authority, but from that which Christ has established in his church, whose pastors he has commanded us to hear and obey even as himself. St. Luke x. 16; St. Matt. xviii. 17.

<sup>35</sup> *Corban.* That is, the offering that I shall make to God shall be instead of that which should be expended for thy profit. This tradition of the Pharisees was calculated to enrich themselves, by exempting children from giving any further assistance to their parents if they once offered to the temple and the priests that which should have been the support of their parents. But this was a violation of the law of God, and of nature, which our Saviour here condemns.

<sup>36</sup> *There is nothing.* No uncleanness in meat, nor any dirt contracted by eating it with unwashed hands, can defile the soul; but sin alone, or a disobedience of the heart to the ordinance and will of God. And thus when Adam took

the forbidden fruit, it was not the apple which entered into the mouth, but the disobedience to the law of God, which defiled him. The same is to be said if a Jew, in the time of the old law, had eaten swine's flesh; or a Christian convert, in the days of the Apostles, contrary to their ordinance, had eaten blood; or if any of the faithful at present should transgress the ordinance of God's Church, by breaking the fasts. For in all these cases the soul would be defiled; not, indeed, by that which goeth into the mouth, but by the disobedience of the heart, in wilfully transgressing the ordinance of God, or of those who have their authority from him.

37 *Thou art Peter.* As St. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ, so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: viz. that he, to whom he had already given the name of *Peter*, signifying a *rock*, St. John i. 42, should be a rock indeed, of invincible strength, for the support of the building of the church; in which building he should be, next to Christ himself, the chief foundation-stone, in quality of chief pastor, ruler, and governor, and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven.—*Ibid.* Upon *this rock*. The words of Christ to Peter, spoken in the vulgar tongue of the Jews which our Lord made use of, were the same as if he had said in English, *Thou art a rock; and upon this rock I will build my Church*. So that by the plain course of the words, Peter is here declared to be the rock upon which the Church was to be built, Christ himself being both the principal foundation and founder of the same. Where also note, that Christ, by building his house, that is, his Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder, St. Matt. vii. 24, 25.—*Ibid.* *The gates of hell*. That is, the powers of darkness, and whatever Satan can do, either by himself or his agents. For as the Church is here likened to a house, or fortress, built on a rock, so the adverse powers are likened to a contrary house or fortress, the gates of which, i. e. the whole strength, and all the efforts it can make, will never be able to prevail over the city, or Church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever, shall at any time prevail over the Church of Christ.

<sup>38</sup> *Loose on earth.* The loosing the bands of temporal punishments due to sins is called an indulgence; the power of which is here granted.

<sup>39</sup> *As a grain of mustard-seed.* That is, a perfect faith, which in its properties and its fruits resembles the grain of mustard-seed in the parable.

<sup>40</sup> *Shall scandalise.* That is, shall put a stumbling-block in their way, and cause them to fall into sin.

<sup>41</sup> *It must needs be—viz.* considering the wickedness and corruption of the world.

<sup>42</sup> *Scandalise thee.* That is, cause thee to offend.

<sup>43</sup> *There am I in the midst of them.* This is understood of such assemblies only as are gathered in the name and authority of Christ, and in unity of the Church of Christ. St. Cyprian *de Unitate Ecclesiae*.

<sup>44</sup> *Unprofitable servants.* Because our service is of *no profit* to our master; and he justly claims it as our bounden duty. But though we are *unprofitable to him*, our serving him is not *unprofitable to us*; for he is pleased to give by his grace a value to our good works, which, in consequence of his promise, entitles them to an eternal reward.

<sup>45</sup> *I am come.* Not that Christ came for that end, that any one should be made blind; but that the Jews, by the abuse of his coming, and by their not receiving him, brought upon themselves this judgment of blindness.

<sup>46</sup> *If you were blind.* If you were invincibly ignorant, and had neither read the Scriptures nor seen my miracles, you would not be guilty of the sin of infidelity; but now, as you boast of your knowledge of the Scriptures, you are inexcusable.

<sup>47</sup> *Build the sepulchres.* This is not blamed, as if it were in itself evil to build or adorn the monuments of the prophets; but the hypocrisy of the Pharisees is here taxed, who, whilst they pretended to honour the memory of the prophets, were persecuting even unto death the Lord of the prophets.

<sup>48</sup> *That upon you may come.* Not that they should suffer more than their own sins justly deserved, but that the justice of God should now fall upon them with such a final vengeance, once for all, as might comprise all the different kinds of judgments and punishments that had at any time before been inflicted for the shedding of just blood.

49 *Wo to you who build.* Not that the building of the monuments of the prophets was in itself blameworthy, but only the intention of these unhappy men, who made use of this outward show of religion and piety as a means to carry on their wicked designs against the Prince of Prophets.

50 *I and the Father are one.* That is, one divine nature, but two distinct Persons.

51 *Shall seek.* Shall desire to be saved; but for want of taking sufficient pains, and being thoroughly in earnest, shall not attain to it.

52 *Hate not.* The law of Christ does not allow us to hate even our enemies, much less our parents; but the meaning of the text is, that we must be in that disposition of soul, as to be willing to renounce and part with every thing, how near or dear soever it may be to us, that would keep us from following Christ.

53 *Before the angels.* By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it.

54 *Mammon of iniquity.* Mammon signifies riches. They are here called the Mammon of iniquity, because oftentimes ill-gotten, ill-bestowed, or an occasion of evil; and at the best but worldly and false, and not the true riches of a Christian.—Ibid. *They may receive.* By this we see, that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven.

55 *Except it be.* In the case of fornication, that is, of adultery, the wife may be put away; but even then the husband cannot marry another as long as the wife is living.

56 *All men take not this word.* That is, all receive not the gift of living singly and chastely unless they pray for the grace of God to enable them to live so; and for some it may be necessary to that end to fast as well as pray: and to those it is given from above.

57 *There are eunuchs who have made themselves eunuchs for the kingdom of heaven.* This text is not to be taken in the literal sense; but means, that there are such who have taken a firm and commendable resolution of leading a single and chaste life, in order to serve God in a more perfect state than those who marry, as St. Paul clearly shows, 1 Cor. vii. 37, 38.



<sup>58</sup> *Abraham's bosom.* The place of rest where the souls of the Saints dwelt till Christ had opened heaven by his death.

<sup>59</sup> *Avenge.* That is, do me justice. It is a Hebraism.

<sup>60</sup> *None is good*—of himself entirely and essentially, but God alone; men may be good also, but only by participation of God's goodness.

<sup>61</sup> *What I will*—viz. with my own, and in matters that depend upon my own bounty.

<sup>62</sup> *Me you have not always*—viz. in a visible manner, as when conversant here on earth; and as we have the poor, whom we may daily assist and relieve.

<sup>63</sup> *Call none your father; neither be ye called masters.* The meaning is, that our Father in heaven is incomparably more to be regarded than any father upon earth; and no master to be followed who would lead us away from Christ. But this does not hinder but that we are by the law of God to have a due respect both for our parents and spiritual fathers (1 Cor. iv. 15), and for our masters and teachers.

<sup>64</sup> *Wheresoever.* The coming of Christ shall be sudden and manifest to all the world, like lightning; and wheresoever he shall come, thither shall all mankind be gathered to him, as eagles are gathered about a dead body.

<sup>65</sup> *The stars.* Or flaming meteors resembling stars.

<sup>66</sup> *The sign.* The cross of Christ.

<sup>67</sup> *Shall pass.* Because they shall be changed at the end of the world into a new heaven and new earth.

<sup>68</sup> *Nor the Son.* Not that the Son of God is absolutely ignorant of the day of judgment, but that he knoweth it not, as our teacher: *i. e.* he knoweth it not so as to teach it to us, as not being expedient.

<sup>69</sup> *This is my body.* He does not say, *this is the figure of my body*, but *this is my body* (2 Council of Nice, Act. vi). Neither does he say, *in this*, or *with this is my body*; but absolutely, *this is my body*; which plainly implies transubstantiation.

<sup>70</sup> *Do this for a commemoration of me.* This sacrifice and sacrament is to be continued in the Church to the end of the world, to show forth the death of Christ, until he cometh. But this commemoration, or remembrance, is by no means inconsistent with the real presence of his body

and blood under these sacramental veils, which represent his death; on the contrary, it is the manner that he himself hath commanded, of commemorating and celebrating his death, by offering in sacrifice, and receiving in the sacrament, that body and blood by which we were redeemed.

71 *Drink ye all of this.* This was spoken to the twelve apostles, who were the *all* then present; and *they all drank of it*, says St. Mark, xiv. 23. But it no way follows from these words spoken to the apostles that all the faithful are here commanded to drink of the chalice; any more than that all the faithful are commanded to consecrate, offer, and administer this sacrament, because Christ, upon this same occasion and at the same time bid the apostles do so, in these words, St. Luke xxii. 19, *Do this in commemoration of me.*

72 *Blood of the New Testament.* As the Old Testament was dedicated with the blood of victims by Moses, in these words, *this is the blood of the Testament*, Hebrews ix. 20, so here is the dedication and institution of the New Testament in the blood of Christ, here mystically shed, by these words, *this is the blood of the New Testament.*

73 *Fruit of the vine.* These words, by the account of St. Luke, xxii. 18, were not spoken of the sacramental cup, but of the wine that was drank with the paschal lamb. Though the sacramental cup might also be called the *fruit of the vine*, because it was consecrated from wine, and retains the likeness and all the accidents or qualities of wine.

74 *That which thou dost do quickly.* It is not a license, much less a command, to go about his treason; but a signification to him that Christ would not hinder or resist what he was about; but was both ready and desirous to suffer for our redemption.

75 *Paraclete.* That is, a comforter, or also an advocate; inasmuch as by inspiring prayer, He prays, as it were, in us, and pleads for us.—*For ever.* Hence it is evident that this Spirit of truth was not only promised to the persons of the apostles, but also to their successors through all generations.

76 *Teach you all things.* Here the Holy Ghost is promised to the apostles and their successors particularly, in order to teach them all truth, and to preserve them from error.

77 *For the Father is greater than I.* It is evident that

Christ our Lord speaks here of himself as he is made man; for as God he is equal to the Father. (See Phil. ii.) Any difficulty of understanding the meaning of these words will vanish, when the relative circumstances of the text here are considered; for Christ being at this time shortly to suffer death, signified to his apostles his human nature by these very words; for as God he could not die. And therefore, as he was both God and man, it must follow that according to his humanity he was to die, which the apostles were soon to see and believe, as he expresses, ver. 29: *And now I have told you before it come to pass, that when it shall come to pass you may believe.*

<sup>78</sup> *Whom I will send.* This proves, against the modern Greeks, that the Holy Ghost proceedeth from the Son as well as from the Father, otherwise he could not be sent by the Son.

<sup>79</sup> *He will convince the world of sin.* The Holy Ghost, by his coming, brought over many thousands, 1st, to a sense of their sin in not believing in Christ; 2dly, to a conviction of the justice of Christ, now sitting at the right hand of his Father; and 3dly, to a right apprehension of the judgment prepared for them that choose to follow Satan, who is already judged and condemned.

<sup>80</sup> *In Paradise.* That is, in the happy state of rest, joy, and peace everlasting. Christ was pleased, by a special privilege, to reward the faith and confession of the penitent thief with a full discharge of all his sins, both as to the guilt and punishment, and to introduce him immediately after death into the happy society of the saints, whose *limbo*, that is, the place of their confinement, was now made a *paradise* by our Lord's going thither.

<sup>81</sup> *Whose sins.* See here the commission, stamped by the broad seal of heaven, by virtue of which the pastors of Christ's Church absolve repenting sinners upon their confession.

<sup>82</sup> *Feed my sheep.* Our Lord had promised the spiritual supremacy to St. Peter, St. Matt. xvi. 19; and here he fulfils that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole Church.

<sup>83</sup> *All power.* See here the warrant and commission of the apostles and their successors, the bishops and pastors of Christ's Church. He received from his Father *all power* in

heaven and in earth; and in virtue of this power he sends them (even as his Father sent him, St. John xx. 21) to teach and disciple not one, but all nations; and instruct them in all truths: and that he may assist them effectually in the execution of this commission, he promises to be with them, not for three or four hundred years only, but all days, even to the consummation of the world. How, then, could the Catholic Church ever go astray, having always with her pastors, as is here promised, Christ himself, who is the way, the truth, and the life? St. John, xiv.

<sup>84</sup> *The promise of my Father*—i. e. the Holy Ghost, whom Christ had promised, that his Father and he would send. John xiv. 26; and xvii. 7.

<sup>85</sup> *I am Alpha and Omega.* These are the names of the first and last letters of the Greek alphabet, and signify the same as what follows: *the beginning and the end*; the first cause and last end of all beings; *who is, and who was, and who is to come, the Almighty.* These words signify the true God only, and are here applied to our Lord and Saviour Jesus Christ, who is to come again to judge the living and the dead.

<sup>86</sup> *Power over the nations.* This shows that the saints, who are with Christ our Lord in heaven, receive power from him to preside over nations and provinces as patrons; and shall come with him at the end of the world to execute his will against those who have not kept his commandments.

<sup>87</sup> *The Amen.* That is, the true one, the Truth itself—the Word and Son of God.—*Ibid.* *The beginning.* The principle, the source, and the efficient cause of the whole creation.

<sup>88</sup> *Let him hurt still.* It is not an exhortation or license to go on in sin; but an intimation, that how far soever the wicked may proceed, their progress shall quickly end, and then they must expect to meet with proportionable punishments.

The End.

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